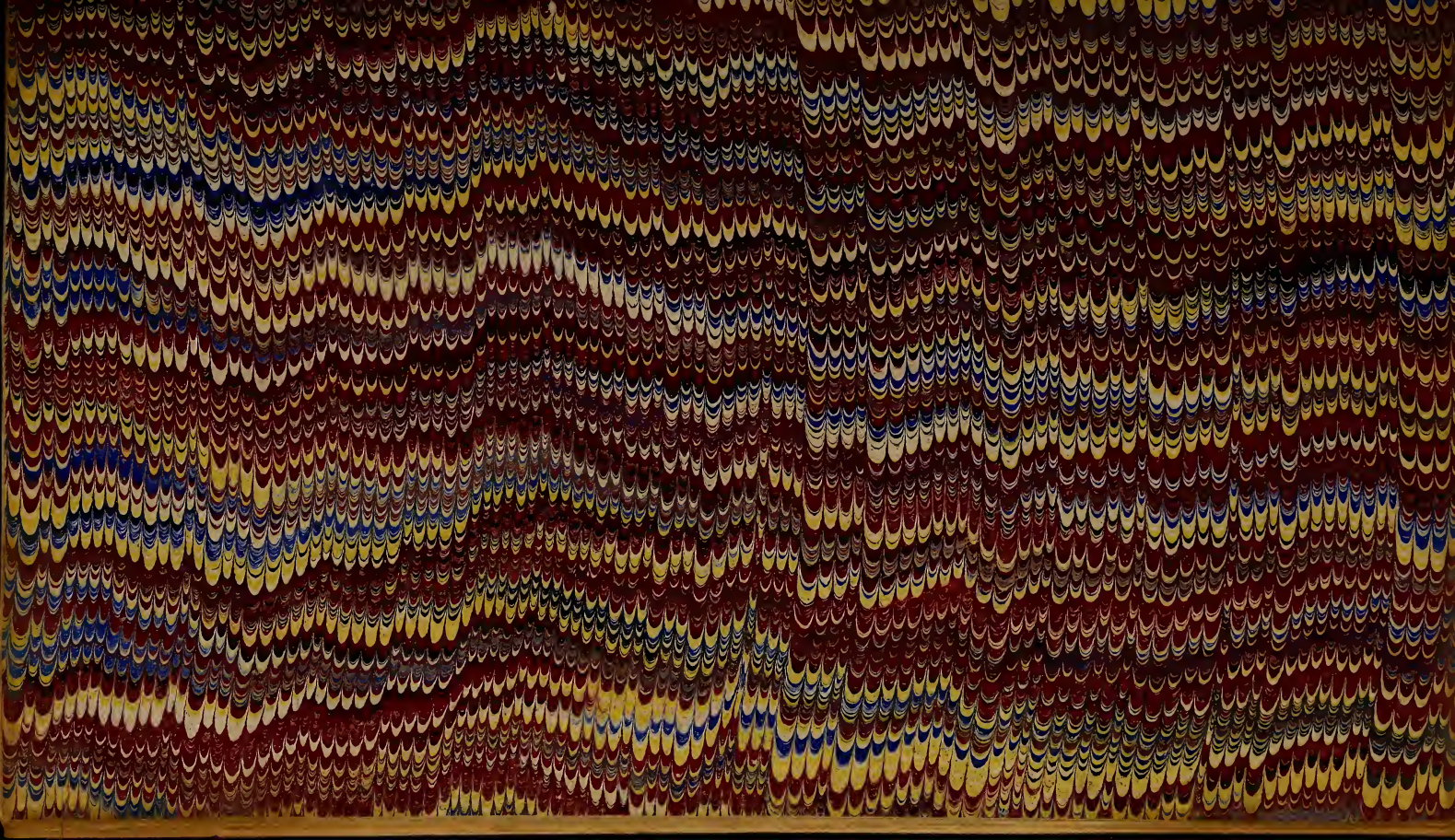
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THE

CONSTITUTION

AND

ASSOCIATE STATUTES

OF THE

THEOLOGICAL SEMINARY

IN

ANDOVER;

WITH A SKETCH OF ITS RISE AND PROGRESS.

PUBLISHED BY ORDER OF THE TRUSTEES.



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HISTORIC SKETCH,

EXHIBITED AT THE OPENING OF THE THEOLOGICAL INSTITUTION.

BY ELIPHALET PEARSON, LL.D.

To gratify a common and salutary principle of human nature, it has been thought proper to introduce the communications of the day with a brief account of the rise, progress, and object of the Institution, now to be organized. To arrive at its origin, it must be traced back to the pious Institution, more than thirty years since founded in this place by the united liberality of two brothers, the Hon. Samuel and the Hon. John Phillips, sons of the first Minister of this Parish. In the Constitution of their Academy they expressly declare "that "the *first* and *principal* object of their Institution is the "promotion of true PIETY and VIRTUE." They have also accordingly made it the duty of the principal Instructor, "as the age and capacities of the schol- "ars will admit, not only to instruct and establish them "in the truth of Christianity, but also to inculcate upon "them the great and important doctrines and duties of "our holy religion." In promotion of the same sublime object the Hon. John Phillips farther gave in the year 1789, the generous sum of $20,000, "for the "*virtuous* and *pious* education of youth of genius and serious disposition" in this Academy. To complete

his liberality, in his last Will he bequeathed to the Academy in Exeter, of which he was sole Founder, two thirds and to the Academy in this town one third of the residue of all his Estate, "for the benefit," as his expression is, "more especially of charity scholars, such "as may be of excelling genius, and of good moral "character, preferring the hopefully pious; and such of "these, who are designed to be employed in the great "and good work of the gospel ministry, having acquir-"ed the most useful human literature in either of these "Academies or other Seminaries, may be assisted in the "study of Divinity (if a Theological Professor is not "employed in either of the two forementioned Acade-"mies) under the direction of some eminent Calvinis-"tic Minister of the gospel, until such time, as an able, "pious, and orthodox Instructor shall, at least in part, "be supported in one or both these Academies, as a "Professor of Divinity; by whom they may be taught "the important principles and distinguishing tenets of "our holy Christian religion." To this Fund the Hon. William Phillips, late of Boston, also bequeathed $4000 for the same pious design.

In the special appropriation of this Fund every one must remark the expansion of the great object of the Founders of the Academy, and its intimate connexion with the Theological Institution now established; and, agreeably to the principal design of the Founders and to the express object of this Fund, a considerable number of theological Students, now settled in the ministry, have been supported on this Foundation, while prose-

cuting their studies under the direction of the Clergyman of this place.

On a well grounded expectation of liberal additions to their theological fund, the Trustees in June 1807 applied to the General Court, to enlarge their power of holding estate and obtained the following Act.

"Commonwealth of Massachusetts; Whereas the "Trustees of Phillips Academy have petitioned this "Court for liberty to receive and hold donations of "charitably disposed persons, for the purpose of a The-"ological Institution, and in furtherance of the designs "of the pious Founders and Benefactors of said Acade-"my; and, whereas it is reasonable, that the prayer "should be granted;

"Be it enacted by the Senate and House of Repre-"sentatives, in General Court assembled, and by the "authority of the same, that the said Trustees of Phil-"lips Academy be, and they are hereby impowered to "receive, purchase, and hold, for the purposes afore-"said, real and personal estate, the annual income "whereof shall not exceed $5000, in addition to what "they are now allowed by law to hold; provided the "income of the said real and personal estate be always "applied to said objects, agreeably to the will of "the Donors, if consistent with the original design of "the Founders of the said Academy."

The expectation, which gave rise to this enlargement of power, we now see fulfilled in the broad foundation, since laid for the support of theological Professors and Students in this Seminary.

Such, as we have now represented, is the connexion between Phillips Academy and the Theological Institution, whose birth we this day celebrate; and justice as well, as gratitude, requires us to recognize the former, as the radix of the latter, and as the embryo of its future manhood.

But, while we trace back the new Institution to the pious benevolence of men now in Heaven; we must not, we cannot fail to acknowledge the immeasurable goodness of GOD in raising up others to enlarge and perfect, what they had begun. It is indeed the Lord's doings and it is marvellous in our eyes. That so many persons, in different sections of the community, should at the same period, and without communication, be impressed with the necessity of such an Institution, an Institution unnamed in the annals of this country and of Europe; and that men, possessing the ability, personally unknown to each other, should at the same moment be moved, with almost unprecedented liberality, to devote their property to the education of a pious and learned ministry, must compel, one would think, even atheism itself to acknowledge that there is a GOD in heaven, who ruleth among the children of men. Those especially, whose situation and agency have furnished the best opportunity of observing the many striking proofs of the interposing, guiding, and controlling hand of divine Providence in the formation of this Institution, have had abundant cause to exclaim, in the language of pious gratitude, "Not unto us, O Lord, not "unto us, but unto thy name give glory."

As the nature and object of the Institution, together with the motives, views, and expectations of the Founders, will fully appear from their respective Statutes, now to be read; it is unnecessary to enlarge on these topics. I shall only observe that, as the Seminary originated in a conviction of the importance of a *learned* and *evangelical* ministry; so its primary object is to lay such a foundation of sacred literature, as will best support and protect the superstructure of gospel truth against the open assaults and secret machinations of atheism, infidelity, and error. Not the peculiarities of any sect or party, but the great system of revealed truth, contained in the *Bible*, avowed by the Reformers, embraced by our Fore-fathers, and expressed in the Assembly's catechism; it will be the duty of the Professors to illustrate and maintain; as must be evident from the creed, which they are required to subscribe. Nor will any force or influence, but that of *truth*, be employed with the Students, to gain their assent to any system or doctrine. And surely no man of understanding and information can with propriety denominate that system of Christian doctrine sectarian, which, as appears from the *Harmony of Confessions*, has been received and professed by all Protestant Churches in Europe; which was the faith of the first settlers of this country, and is still the faith of the great body of their pious descendants. It is true indeed, that some difference in opinion and practice, relative to discipline, rites, and modes of worship, early took place among Protestants in Europe as well, as in this country; which has given rise to several denominations of Christians. Still however the

great doctrines of the reformation continue to constitute the public creed of our Churches and the faith of most private Christians. If it be true, that some individuals, who call themselves Christians, have renounced the doctrines of the reformation in general, or any cardinal doctrine in particular; such individuals, not the body of Christians, still embracing those doctrines, merit the epithet *sectarian*. These observations are made, not to censure any, who on some points may think differently from us; but merely to exhibit this infant Seminary in its proper attitude and true light; and to guard against those misapprehensions and fears, which it is natural even for honest and serious minds to entertain, concerning an Institution so novel and so interesting. Conscious, that our object is to defend and disseminate the pure gospel of Christ, we are solicitous, that so good a cause may not suffer from prejudice, and that through us divine truth receive no detriment. Of the unbelieving and fearful we request, that they judge nothing before the time; and, when that arrives, that we may be judged according to our works. The tree is known by its fruit. Till that is formed and matured, the wise man will suspend his judgment and his fears, and the man of real candor will hope the best.

In tracing the origin of the new Institution the venerable Founders of the Academy, which bears their name, have arisen to our view in grateful remembrance; but even the tribute of justice has not been paid to the prime mover as well, as active patron of that Seminary. Let it then for once be publicly announced, and this

without diminishing the merit of the generous Founders, that to the sagacious, originating, and disinterested mind of the late patriotic Lieut. Governor PHILLIPS, is the world indebted for the conception of an Institution, from which so many blessings have already flowed to the community.

What in this connexion merits particular notice, because in this country without a parallel, this gentleman at the early age of twenty-one, instead of plans for personal wealth and aggrandizement, was planning the Constitution of yonder Academy, and devising the means of its future existence. Yes, this singular young man, the only surviving son of his honoured Father, and the darling of his childless Uncle, by his pious representations induced them to devote to this object of his heart no small portion of that property, to which himself was a natural heir. Nor could the anxieties and labors of public life, during our revolutionary war, divert his attention from his favorite design. For in the midst of our national distresses he hastened into actual existence his beloved Academy. What an example to young men of talents; what an encouragement to all of every age! May this monument of his wisdom and piety be as lasting, as time; and may the expansion of it stimulate many to come and do likewise.

While we naturally regret, that this paragon of public spirit so early took his upward flight; we have to bless GOD, that his mantle descended on those around him; and that a copious portion of the same spirit has been granted to others, whom delicacy forbids me to

name. These also have come, and joined themselves to this sacred Institution; and largely have they brought of the gold of Ophir to the offerings of the Lord. May the GOD of Heaven bless them; may they long live to witness the good fruits of their munificence; and hereafter may they inherit durable riches and righteousness in that Kingdom, which shall never be moved.

The silver and the gold are mine, saith Jehovah; and it is the Lord, that giveth power to get wealth, and a heart to employ it in his service. To *Him* therefore, who worketh all things according to the counsel of his own will, must we ultimately refer the origin and progress of this Institution; and to that Almighty Being, who is the sole Author of every good and perfect gift, be ascribed all the honor and glory of this great work; and let the Founders and all the people say, AMEN.

CONSTITUTION

OF THE

THEOLOGICAL SEMINARY.

It having pleased the Father of lights and Author of all good to inspire the late Honorable Samuel Phillips of Andover in the County of Essex and Commonwealth of Massachusetts Esquire, and the late Honorable John Phillips of Exeter in the County of Rockingham and State of New-Hampshire Esquire, with the pious determination to make "a humble dedication "to their Heavenly Benefactor of the ability, wherewith "He had blessed them," by laying, in the year 1778, in the South Parish in Andover aforesaid, the foundation of a public Academy, for the instruction of youth, not only in the learned languages and in various useful Arts and Sciences, but principally for the promotion of true *piety* and *virtue*;—it having also pleased the *Infinite Mind*, at subsequent periods, to excite the said John Phillips, and likewise the late Honorable William Phillips, of Boston, in the County of Suffolk and Commonwealth aforesaid Esquire, to make liberal provision, not only for "promoting the virtuous and pious "education of indigent youth of genius, and of serious "disposition, in said Academy;" but "more especially "for the benefit of charity Scholars of excelling genius, "good moral character, hopefully pious, and designed "for the great and good work of the gospel ministry,

"who, having acquired the most useful human Litera-
"ture, may be assisted in the study of Divinity, under
"the direction of some eminent Calvinistic Minister of
"the gospel, until such time, as an able, pious, and
"orthodox Instructor shall be supported in the said
"Academy, as a Professor of Divinity, by whom they
"may be taught the important and distinguishing te-
"nets of our *Holy Christian Religion.*"

In pursuance therefore of the same benevolent and pious object, and with a desire to devote a part of the substance, with which Heaven has blessed us, to the defense and promotion of the Christian Religion, by making some provision for increasing the number of *learned* and *able* defenders of the *gospel* of *Christ*, as well as of *orthodox*, *pious*, and *zealous* Ministers of the New Testament; being moved by the same Spirit, which actuated the Founders and Benefactors aforesaid, and influenced, as we hope, by a principle of gratitude to God and benevolence to man;—

We, Phœbe Phillips of said Andover, Relict of Samuel Phillips Esquire late Lieutenant-Governor of the Commonwealth aforesaid, and John Phillips, son of the said Samuel Phillips and Phœbe Phillips, do hereby jointly and severally obligate ourselves to erect and finish, with all convenient dispatch, two separate buildings, one of which to be three stories high, and of such other dimensions, as to furnish convenient lodging rooms for fifty Students; and the other building to be two stories high, and of such dimensions, as to furnish, in addition to a kitchen and private rooms necessary to a Steward's family, three public rooms, one for a dining

Hall, one for a Chapel and Lecture room, (each sufficiently large to accommodate sixty Students) and a third for a Library, the said buildings to be located by direction of the Trustees of Phillips Academy ;—and I Samuel Abbot of Andover aforesaid Esquire, with the same views, and in furtherance of the same design, do hereby give, assign, and set over unto the Trustees aforesaid the sum of twenty thousand dollars, in trust, as a fund for the purpose of maintaining a Professor of Christian Theology (reserving to myself the right of appointing the first Professor on this Foundation) and for the support and encouragement of Students in Divinity ; both the said buildings and the interest or annual income of the said sum of money to be forever appropriated and applied by the Trustees aforesaid for the use and endowment of such a public Theological Institution in Phillips Academy, as is herein after described, and on the following express conditions, viz. that the said Institution be accepted by the Trustees aforesaid, and that it be forever conducted and governed by them and their Successors in conformity to the following general Principles and Regulations, which we unitedly adopt and ratify as the Constitution of the same, reserving to ourselves, however, during our natural lives the full right jointly to make any additional regulations, or to alter any rule herein prescribed, provided such regulation or alteration be not prejudicial to the true design of this Foundation, viz.

First. This Institution or Seminary shall be equally open to Protestants of every denomination for the admission of young men of requisite qualifications.

SECOND. Every candidate for admission into this Seminary shall produce satisfactory evidence, that he possesses good natural and acquired talents, has honorably completed a course of liberal education, and sustains a fair moral character. He shall also declare that it is his serious intention to devote himself to the work of the gospel ministry, (unless in certain peculiar cases it appear to the Trustees, or a Committee of their appointment, that the object of this Institution will be promoted by excusing a pious applicant from making this declaration) and exhibit proper testimonials of his being in full communion with some Church of CHRIST; in default of which he shall subscribe a declaration of his belief of the Christian Religion.

THIRD. The Students in this Seminary shall be aided in their preparation for the ministry by able Professors; whose duty it shall be, by *public* and *private* instruction, to unlock the treasures of divine knowledge, to direct the Pupils in their inquiries after sacred truth, to guard them against religious error, and to accelerate their acquisition of heavenly wisdom.

FOURTH. The *public* instruction shall be given in Lectures on Natural Theology, Sacred Literature, Ecclesiastical History, Christian Theology, and Pulpit Eloquence.

FIFTH. In the lectures on *Natural Theology*, the existence, attributes, and providence of GOD, shall be demonstrated; the soul's immortality and a future state, as deducible from the light of nature, discussed; the obligations of man to his Maker, resulting from the divine perfections and his own rational nature, enforc-

ed ; the great duties of social life, flowing from the mutual relations of man to man, inculcated ; and the several personal virtues deduced and delineated ; the whole being interspersed with remarks on the coincidence between the dictates of reason and the doctrines of revelation, in these primary points ; and, notwithstanding such coincidence, the necessity and utility of a divine revelation stated.

Sixth. Under the head of *Sacred Literature* shall be included lectures on the formation, preservation, and transmission of the sacred volume ; on the languages, in which the Bible was originally written ; on the Septuagint version of the old Testament, and on the peculiarities of the language and style of the new Testament, resulting from this version and other causes ; on the history, character, use, and authority of the ancient versions and manuscripts of the old and new Testaments ; on the canons of biblical criticism ; on the authenticity of the several books of the sacred Code ; on the apocryphal books of both Testaments ; on modern translations of the Bible, more particularly on the history and character of our English version ; and also critical lectures on the various readings and difficult passages in the sacred writings.

Seventh. Under the head of *Ecclesiastical History* shall be comprised lectures on Jewish antiquities ; on the origin and extension of the Christian church in the first three centuries ; on the various sects and heresies in the early ages of christianity ; on the character and writings of the fathers ; on the establishment of christianity by Constantine, and its subsequent effects ; on

the rise and progress of popery and mahometanism ; on the corruptions of the church of Rome ; on the grounds, progress, and doctrines of the reformation ; on the different denominations among protestants ; on the various constitutions, discipline, and rites of worship, which have divided, or may still divide the Christian church ; on the state and prevalence of paganism in our world ; and on the effect, which idolatry, mahometanism, and christianity have respectively produced on individual and national character.

EIGHTH. Under the head of *Christian Theology* shall be comprehended lectures on divine revelation ; on the inspiration and truth of the old and new Testaments, as proved by miracles, internal evidence, fulfilment of prophecies, and historic facts ; on the great doctrines and duties of our holy Christian religion, together with the objections made to them by unbelievers, and the refutation of such objections ; more particularly on the revealed character of GOD, as Father, Son, and Holy Ghost ; on the fall of man and the depravity of human nature ; on the covenant of grace ; on the character, offices, atonement, and mediation of Jesus Christ ; on the character and offices of the Holy Spirit ; on the scripture doctrines of regeneration, justification, and sanctification ; on evangelical repentance, faith, and obedience ; on the nature and necessity of true virtue or gospel holiness ; on the future state, the immortality of soul and body, and the eternity of future rewards and punishments, as revealed in the gospel ; on the positive institutions of christianity ; on the nature, interpretation, and use of prophecy ;

and on personal religion, as a qualification for the ministry; each Lecture under this head to be preceded and followed by prayer.

NINTH. Under the head of *Pulpit Eloquence* shall be delivered a competent number of lectures on the importance of oratory; on the invention and disposition of topics; on the several parts of a regular discourse; on elegance, composition, and dignity in style; on pronunciation, or the proper management of the voice and correct gesture; on the immense importance of a natural manner; on the rules to be observed in composing a sermon, and on the adaptation of the principles and precepts of antient rhetoric to this modern species of oration; on the qualities in the speaker, in his style, and in his delivery, necessary to a finished pulpit Orator; on the methods of strengthening the memory, and of improving in sacred eloquence; on the character and style of the most eminent Divines and best models for imitation, their respective beauties and excellencies in thought and expression; and above all, on the transcendent simplicity, beauty, and sublimity of the *sacred writings*.

TENTH. It shall be the duty of the Professors, by *private* instruction and advice, to aid the Students in the acquisition of a radical and adequate knowledge of the sacred scriptures in their original languages, and of the old Testament in the Septuagint version; to direct their method of studying the Bible and all other writings; to superintend and animate their pursuits by frequent inquiries and examinations, relative to their progress in books and knowledge; to assign proper

subjects for their first compositions, and to suggest a natural method of treating them ; frequently and critically to examine their early productions, and in a free, but friendly manner, to point out their defects and errors, in grammar, method, reasoning, style, and sentiment ; to improve them in the important art of reading, and to give them opportunities of speaking in public, favoring them with their candid remarks on their whole manner ; to explain intricate texts of scripture, referred to them ; to solve cases of conscience ; to watch over their health and morals with paternal solicitude ; and by every prudent and christian method to promote the growth of true piety in their hearts ; to give them friendly advice with relation to their necessary intercourse among men in the various walks of life, and especially with respect to the manner, in which it becomes a minister of the meek and lowly Jesus to address both GOD and man, whether in the assembly of his saints, or in the chamber of sickness and of death.

ELEVENTH. Every Professor in this Seminary shall be a Master of Arts, of the Protestant reformed religion, in communion with some Christian church of the Congregational or Presbyterian denomination, and sustain the character of a sober, honest, learned, and pious man ; he shall moreover be a man of sound and orthodox principles in Divinity, according to that form of sound words or system of evangelical doctrines, drawn from the scriptures, and denominated the Westminster Assembly's shorter Catechism, and more concisely delineated in the *Constitution* of *Phillips Academy.*

TWELFTH. Every person therefore, appointed or elected a Professor in this Seminary, shall on the day of his inauguration, and in the presence of the said Trustees, publicly make and subscribe a solemn declaration of his faith in divine revelation, and in the fundamental and distinguishing doctrines of the gospel of Christ, as summarily expressed in the Westminster Assembly's shorter Catechism; and he shall farthermore solemnly promise, that he will open and explain the Scriptures to his Pupils with integrity and faithfulness; that he will maintain and inculcate the christian faith, as above expressed, together with all the other doctrines and duties of our holy religion, so far as may appertain to his office, according to the best light GOD shall give him, and in opposition, not only to Atheists and Infidels, but to Jews, Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, Unitarians, and Universalists, and to all other heresies and errors, antient or modern, which may be opposed to the gospel of Christ, or hazardous to the souls of men;—that by his instruction, counsel, and example, he will endeavour to promote true *Piety* and *Godliness;* that he will consult the good of this Institution and the peace of the churches of our Lord Jesus Christ on all occasions; and that he will religiously observe the Statutes of this Institution, relative to his official duties and deportment, and all such other Statutes and Laws as shall be constitutionally made by the Trustees of Phillips Academy, not repugnant thereto.

THIRTEENTH. The preceding declaration shall be repeated by every Professor in this Seminary, in the

presence of the said Trustees, at the expiration of every successive period of five years ; and no man shall be continued a Professor in this Institution, who shall not continue to approve himself, to the satisfaction of the said Trustees, a man of *sound* and *orthodox* principles in *Divinity*, agreeably to the system of evangelical doctrines, contained in the aforesaid Catechism. Accordingly, if at any meeting regularly appointed, it should be proved to the satisfaction of a majority of the whole number of the said Trustees, that any Professor in this Institution has taught or embraced any of the heresies or errors, alluded to in the Declaration aforesaid ; or, should he refuse to repeat the same, as herein required, he shall be forthwith removed from office.

Fourteenth. Every Professor in this Institution shall be under the immediate inspection of the said Trustees, and by them be removed, agreeably to the will of his Founder, for gross neglect of duty, scandalous immorality, mental incapacity, or any other just and sufficient cause.

Fifteenth. Whenever a Professor in this Seminary shall be removed by death or otherwise, the said Trustees shall elect a successor within twelve months.

Sixteenth. The Trustees aforesaid, in conformity to the statutes of every Founder, shall assign to the Professors in this Seminary their respective departments of instruction, the times for reading their lectures, and their several public and private duties, in such manner, as, after consultation with the said Professors, shall to the said Trustees appear most convenient and useful ;

provided however, that the course of lectures in each department be always completed within the space of three years.

SEVENTEENTH. The necessary expences of indigent Students at this Seminary, for board, lodging, washing, fuel, and light, will be defrayed out of funds appropriated to this purpose, agreeably to the regulations, in such case provided, and as said funds may permit.

EIGHTEENTH. No person shall be admitted a Student on the charitable Foundation, who is not distinguished by natural abilities, literary acquirements, unblemished morals, and hopeful piety ; a certificate of which qualities will be required from known and respectable characters, in order to the enjoyment of this charity.

NINETEENTH. To be entitled to the maintenance aforesaid, each Student on the charitable Foundation, unless prevented by sickness, must reside at this Seminary nine months at least in each year, regularly attending the exercises aforesaid as well, as diligently prosecuting the studies prescribed, and in all respects conforming to the rules of this Constitution, and to the laws and orders of the said Trustees.

TWENTIETH. Whatever may be the number of vacations, the aggregate thereof shall not exceed eight weeks in any one year ; and the constant presence of the Professors and Students will be expected in term time.

TWENTY-FIRST. Every Student in this Seminary shall constantly, punctually, and seriously attend the

religious exercises of the chapel morning and evening, and all the public lectures of the several Professors; and, to increase the reverence due to religious institutions as well, as to give weight to public instruction, it is expected, that the Professors not only frequent the chapel at morning and evening prayers, but that they constantly attend each other's public lectures.

TWENTY-SECOND. Every Student in this Seminary is required to devote so much time to the study of the learned languages, as shall increase his knowledge of them, especially of the Greek and Hebrew languages; to pay due attention to Philology, Rhetoric, and Oratory; to read the best treatises on natural and revealed Religion, and on the fundamental doctrines of the Gospel; to make himself master of the principal arguments and evidences of the truth of Christianity; to pay due attention to ecclesiastical History, and to the canons of biblical Criticism. But above all, it is required, that he make the *Bible* the object of his most attentive, diligent, and prayerful study.

TWENTY-THIRD. It will be the duty of the Professors in this Seminary to prepare a list of such books, and to point out such a course of study, as in their opinion may be most congenial to the true design of this Institution, and most beneficial to the Students in it; which list of books and course of study, being approved by said Trustees, said Students shall pursue; they shall also frequently ask the advice and assistance of the Professors with reference to their studies; and often submit their theological compositions, especially

their first essays, to the friendly inspection and faithful remarks of one or more of the said Professors.

TWENTY-FOURTH. Each Student, once at least in every year, shall acquaint the Professors with the books, he has read, and with his course of study, during said year; and shall also be examined in the original languages of the old and new Testament, and in the Septuagint version of the former; also with reference to the leading sentiments and arguments of the principal authors, he has perused; but especially with respect to the style, character, and design of those sacred writers, which agreeably to direction he has particularly studied.

TWENTY-FIFTH. If upon due and impartial examination it be found, that any Student on the charitable Foundation aforesaid, has not made reasonable proficiency in the studies prescribed him, he shall be continued thereon no longer; and, if any Student whatever in this Seminary shall be guilty of any gross immorality, or of any insult or oppugnation to the said Trustees, or to any Professor or Officer of this Seminary, he shall be cut off from all the advantages and benefits of this Institution, unless he make reasonable and immediate satisfaction for his offence.

TWENTY-SIXTH. Whenever a Student shall have honorably finished his term and course of study under the direction of the Professors, and such Student shall request it, a Certificate, signed by the Professors, specifying how long such Student has studied under the direction, and attended the lectures of the Professors, that he has prosecuted his studies with diligence, and

sustained a good moral character, shall be given him; provided always, that his conduct, and his proficiency in theological knowledge be such, as to merit the same.

TWENTY-SEVENTH. After the expiration of the first three years from the opening of this Institution, it will be required of all persons, who may wish to enjoy the advantages of the same, that they statedly reside at the Seminary three full years, vacations excepted; a period scarcely sufficient for acquiring that fund of knowledge, which is necessary for a minister of the gospel. No Student therefore, after the expiration of the first three years of the Institution, shall be entitled to the Certificate aforesaid, nor can any one leave the Seminary in an honorable manner, within the term of three years of such residence, except by permission, specially obtained of the Trustees, in case of necessity.

TWENTY-EIGHTH. Every morning and evening, during term time, religious exercises shall be performed in the chapel, and these exercises shall usually be, as follows. The divine assistance and blessing shall be first implored in a short prayer; a devotional chapter or psalm shall then be read, accompanied with pious and practical reflections; or, instead of this, once at least in every week, an exposition shall be given upon some deeply interesting passage of scripture; to this shall succeed a piece of genuine psalmody; and the services be concluded by an appropriate prayer. In these exercises the Professors shall preside and ordinarily officiate; but Students of two years standing may occasionally perform them in whole or in part, according to

the desire and direction of the Professors. Moreover, as soon as circumstances will permit, a regular church will be formed in this Seminary, consisting chiefly of the Professors, Students, and families, connected with this Seminary and Phillips Academy; after which, if not before, divine services will be publicly celebrated in the chapel of the Seminary, in the forenoon and afternoon of every LORD'S-day, during term time. These services shall be usually performed by the Professors, but sometimes by such senior Students, as may have obtained permission of the Professors to preach occasionally; and they shall be attended by all the Students of this Institution, and by as many of the families of the Professors and Officers, connected with it, or with Phillips Academy, as may wish for this privilege, and by as many pupils of said Academy, as may be deemed expedient by the Trustees aforesaid.

TWENTY-NINTH. The senior Students will be required, not only to prepare sermons, but occasionally to deliver them in public, both in the Seminary and in neighbouring congregations, as may be judged expedient by the said Professors. No Student, however, shall presume to preach, before, upon thorough examination of his qualifications and motives for preaching, he shall have obtained a written permission therefor, subscribed by the Professors, or the major part of them. This permission, however, is never to supersede the customary approbation or license of some regular Association or Presbytery.

THIRTIETH. Sacred Music, and especially Psalmody, being an important part of public, social worship, and, as it is proper for those, who are to preside in the assemblies of GOD's people, to possess themselves so much skill and taste in this sublime art, as at least to distinguish between those solemn movements, which are congenial to pious minds, and those unhallowed, trifling, medley pieces, which chill devotion; it is expected, that serious attention will be paid to the culture of a true taste for genuine Church Music in this Seminary; and that all Students therein, who have tolerable voices, will be duly instructed in the theory and practice of this celestial art; and, whenever it shall be in the power of either of the said Professors, it shall accordingly be his duty to afford this necessary instruction; and, whenever this shall not be the case, it is expected, that an Instructor will be procured for this purpose.

THIRTY-FIRST. All Professors, Officers, and Students in this Seminary, and all other persons employed in its service, together with the Lands, Buildings, Library, Funds, and all other property, thereto belonging shall be under the immediate inspection and government of the Trustees aforesaid, and be regulated and managed by them in strict conformity to this Constitution, and to the *Statutes* and *Will* of every FOUNDER of a *Professorship*, or *Benefactor* of this Institution. And the said Trustees are hereby authorized and empowered to make such additional Regulations, (not inconsistent with the Regulations established in this *Constitution*, nor with the *Statutes* or *Will* of any *Foun-*

der or *Donor*, nor with the object of this Institution, nor in any degree avoiding them or either of them) as they in their wisdom shall deem necessary to give the fullest efficacy to these provisions, or the consistent provisions of future *Benefactors ;* whether such Regulations may relate to the conduct of the Professors, the government of the Students, their various duties and exercises, their lodging and diet, the prevention and punishment of offences, the preservation of health, the promotion of order, peace, and harmony, to the safety of the buildings, or to the security of the Funds, which last are to be effectually guarded against all loss and diminution ; in a word, to do every thing, under the foregoing limitations, which, upon serious and mature deliberation, may appear to them necessary to secure and promote the true object of this Institution.

THIRTY-SECOND. Notwithstanding this Seminary is placed, by this Constitution, under the immediate care and government of the Trustees of Phillips Academy, it is always to be understood, and it is hereby expressly declared, that every Founder of a Professorship, Scholarship, or any other Living whatever, in this Institution, will have the exclusive right of prescribing the Regulations and Statutes, to be observed by the said Trustees in conducting the concerns of the same, said Regulations and Statutes being always consistent with the principles and object of this Institution ; and also the right of appointing, in the original deed or grant for the term of his life, such local Visitor or Visitors, as he may think proper, and to endow him or them with all visitatorial powers and authorities, neces-

sary to secure and enforce due observance and execution of his said Regulations and Statutes.

THIRTY-THIRD. Whereas the necessary business of this Seminary will be sufficient to employ the said Trustees one day at least in every year ; they are requested to hold an annual meeting for transacting the same, on such day in each year, as they may appoint ; and likewise to meet as much oftener, as the good of said Seminary may require ; and at each annual meeting to read this Constitution. The rules and modes of doing business at all such meetings shall be the same, *mutatis mutandis*, which are prescribed in the Constitution of Phillips Academy. Decent, not extravagant entertainment, shall be made for the Trustees, while attending the said meetings, reasonable compensation made to the Treasurer of said Academy, for his services, and other necessary expenses of this Institution defrayed out of the income of its funds. It is also particularly requested, that all the transactions of the said Trustees, relative to the said Theological Institution, be recorded in a distinct book ; and likewise that all property given, devised, or bequeathed for the support of this Seminary, be separated and forever kept distinct from all other property, to the Trustees aforesaid in any way or for any other purpose entrusted, being never blended therewith in any part or degree, by loan or purchase ; and that the said Treasurer accordingly keep all his accounts and entries, relative to these Funds, in distinct books, and all monies, evidences of property, receipts, papers, and books of account, appertaining to this Institution, in a separate trunk or

chest, prepared for prompt removal on any emergence; and that the accounts of said Treasurer be annually audited by a Committee, for this purpose appointed, who shall report to the said Trustees in writing.

THIRTY-FOURTH. Confiding in the wisdom and fidelity of the said Trustees and their Successors in office, and with the pleasing hope and expectation, that they will religiously appropriate the aforesaid buildings and the income of the aforesaid Fund, and of all future Donations for the same pious purpose, to the great object of supporting a theological Seminary, such as herein contemplated and described, agreeably to the principles and regulations contained in this Constitution; we do now, under GOD, cheerfully commit this our Foundation to their pious and watchful care, trusting that no exertion on their part will be wanting to the success of an Institution, so intimately connected with the glory of GOD, the advancement of the Redeemer's kingdom, and the salvation of their fellow men.

But, while we thus express our conviction of the necessity and utility of this Institution, it is our earnest prayer, that our own minds, and the minds of the Trustees, Professors, Students, and all connected therewith, may be ever penetrated by a deep sense of the necessity of the *divine* direction, influence, and blessing, to render even the wisest provisions and the best human instructions ultimately successful.

To the *Spirit* of truth, to the divine *Author* of our faith, to the only wise GOD, we desire in sincerity to present this our humble offering: devoutly imploring the *Father* of lights richly to endue with wisdom from

above all his servants the Trustees of this Seminary, and with spiritual understanding the Professors therein, that, being illuminated by the *Holy Spirit*, their doctrine may drop as the rain, and their speech distil as the dew ; and that their Pupils may become trees of renown in the courts of our GOD, whereby He may be glorified.

In witness whereof we the subscribers have hereunto set our hands and seals this thirty first day of August in the year of our Lord one thousand eight hundred and seven.

PHŒBE PHILLIPS, (S)
JOHN PHILLIPS, Jun. (S)
SAMUEL ABBOT. (S)

Signed, sealed, and delivered in presence of
SAMUEL STEARNS,
JOSEPH PHELPS,
AMOS BLANCHARD.

ADDITIONAL STATUTES.

WE the subscribers, having made some provision for the establishment of a Theological Institution in connexion with Phillips Academy, by covenanting to erect certain buildings therefor, and by laying a Foundation for a Professorship of Christian Theology therein, and having given a Constitution, containing principles and regulations for the management of the said Institution, which has been accepted by the Trustees of said Academy, in which we "reserved to ourselves, during "our natural lives, the right jointly to make any ad- "ditional regulations, or to alter any rule therein pre- "scribed, provided such regulation or alteration be not "prejudicial to the true design of said Foundation"— We do now, agreeably to the said reserved right, and in furtherance, as we trust, of our original design therein expressed, make and ordain the following articles, to be added to, and taken, as a part of our said Constitution; Provided the said Trustees shall accept the Statutes and Foundation of the ASSOCIATE FOUNDERS, so called, viz, of MOSES BROWN and WILLIAM BARTLET Esquires of Newbury Port and the Honorable JOHN NORRIS Esquire of Salem, which are now executed, and to be laid before the said Trustees, at their

approaching meeting, for their acceptance; and to continue of full force, as a part of our said Constitution, so long as the said Associate Foundation shall continue attached to our said Institution, and no longer.

First. Having provided in the twelfth Article of our said Constitution, that "every person, appointed or elected a Professor in the said Seminary, shall "on the day of his inauguration publicly make and "subscribe a declaration of his faith in divine revelation, and in the fundamental and distinguishing doctrines of the Gospel of Christ, as summarily expressed in the Westminster Assembly's Shorter Catechism;" We now ordain the following addition, to be inserted in said Article, in connexion with the said clause, viz, 'and as more particularly expressed in the following Creed, to wit,

'I believe that there is one and but one living and true God; that the word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practice; that agreeably to those Scriptures God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; that in the Godhead are three Persons, the Father, the Son, and the Holy Ghost; and that these Three are One God, the same in substance, equal in power and glory; that God created man after his own image in knowledge, righteousness, and holiness; that the glory of God is man's chief end, and the enjoyment of God his supreme happiness; that this enjoyment is derived solely from conformity of heart to the moral character and

will of GOD ; that Adam, the federal head and representative of the human race, was placed in a state of probation, and that in consequence of his disobedience all his descendants were constituted sinners ; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to GOD, and that previously to the renewing agency of the DIVINE SPIRIT all his moral actions are adverse to the character and glory of GOD ; that, being morally incapable of recovering the image of his CREATOR, which was lost in ADAM, every man is justly exposed to eternal damnation ; so that, except a man be born again, he cannot see the kingdom of GOD ; that GOD, of his mere good pleasure, from all eternity elected some to everlasting life, and that he entered into a covenant of grace to deliver them out of this state of sin and misery by a REDEEMER ; that the only REDEEMER of the elect is the eternal SON of GOD, who for this purpose became man, and continues to be GOD and man in two distinct natures and one person forever ; that CHRIST, as our Redeemer, executeth the office of a Prophet, Priest, and King ; that, agreeably to the covenant of redemption, the Son of GOD, and he alone, by his suffering and death, has made atonement for the sins of all men ; that repentance, faith, and holiness are the personal requisites in the Gospel scheme of salvation ; that the righteousness of CHRIST is the only ground of a sinner's justification ; that this righteousness is received through faith ; and that this faith is the gift of GOD ; so that our salvation is wholly of grace ; that no means whatever can change the heart of a sinner and make it

holy ; that regeneration and sanctification are effects of the creating and renewing agency of the HOLY SPIRIT, and that supreme love to GOD constitutes the essential difference between saints and sinners ; that by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the HOLY SPIRIT makes us partakers of the benefits of redemption ; and that the ordinary means, by which these benefits are communicated to us, are the word, sacraments, and prayer ; that repentance unto life, faith to feed upon Christ, love to GOD, and new obedience, are the appropriate qualifications for the LORD's supper ; and that a Christian Church ought to admit no person to its holy communion, before he exhibit credible evidence of his godly sincerity ; that perseverance in holiness is the only method of making our calling and election sure ; and that the final perseverance of saints, though it is the effect of the special operation of GOD on their hearts, necessarily implies their own watchful diligence ; that they, who are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits, which do either accompany or flow from them ; that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory ; that their bodies, being still united to CHRIST, will at the resurrection be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of GOD to all eternity ; but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake, that burneth with fire and brimstone forever

and ever. I moreover believe that GOD, according to the counsel of his own will, and for his own glory, hath foreordained whatsoever comes to pass, and that all beings, actions, and events both in the natural and moral world are under his providential direction ; that GOD's decrees perfectly consist with human liberty ; GOD's universal agency with the agency of man ; and man's dependence with his accountability ; that man has understanding and corporeal strength to do all, that GOD requires of him ; so that nothing, but the sinner's aversion to holiness, prevents his salvation ; that it is the prerogative of GOD to bring good out of evil, and that he will cause the wrath and rage of wicked men and devils to praise him ; and that all the evil, which has existed, and which will forever exist in the moral system, will eventually be made to promote a most important purpose under the wise and perfect administration of that ALMIGHTY BEING, who will cause all things to work for his own glory, and thus fulfil all his pleasure.'

SECOND. That the trust aforesaid may be always executed agreeably to the true intent of our said Foundation ; and that we may effectually guard the same, in all future time, against all perversion, or the smallest avoidance of our true design, as therein expressed—We do hereby constitute a Board of VISITORS, to be, as in our place and stead, the Guardians, Overseers, and Protectors of our said Foundation, in manner, as is expressed in the following provisions, that is to say, we appoint and constitute the Honorable CALEB STRONG Esquire late Governor of the Commonwealth

of Massachusetts, the Reverend TIMOTHY DWIGHT D. D. President of Yale College, and the Reverend SAMUEL SPRING of Newburyport Doctor of Divinity, VISITORS of the said Foundation; who with their successors in office, to be chosen as herein after directed, shall be a perpetual body for this purpose, with all the powers and duties in them herein vested, and on them enjoined; but we do nevertheless reserve to SAMUEL ABBOT, one of the subscribers, the right of visiting, in connexion with the said Board, and during his natural life, the said Foundation; and we do moreover confer on MOSES BROWN and WILLIAM BARTLET Esquires of Newbury Port, and the Honorable JOHN NORRIS Esquire of Salem, the Associate Founders above named, the right of visiting the said Foundation in the same manner with the said SAMUEL ABBOT, during their natural lives respectively; each of the said four Founders so long, as he shall retain his seat at the Board, shall possess and exercise all the rights and powers, herein given to a Visitor of the said Foundation; though upon the resignation or demise of either of the said Founders, his place shall not be supplied by election of a Visitor to succeed him; and, after the demise or resignation of the said four persons, last above named as Founders, the said Board shall never consist of more than three members; and it is farther expressly provided, that the perpetual Board of Visitors, first herein named, shall consist of two Clergymen and one Layman, all of whom shall be men of distinguished talents and piety.

THIRD. We do farther provide and ordain, that no person shall be eligible, as a Visitor, under the age of forty years ; nor shall any person, except the seven herein just named, hold the office of Visitor after the age of seventy years ; and whenever, with the exception aforesaid, any Visitor shall have completed the sixty-ninth year of his age, the Board shall, within the year next ensuing, choose some suitable person to succeed him ; but the Visitor elect shall not take his seat at the Board, before his said Predecessor shall have completed his seventieth year, or formally resigned his office of Visitor ; and no resignation of any member at an earlier age shall be accepted by this Board, before a Successor shall have been chosen.

FOURTH. The Board of Visitors shall meet on the seventeenth day of May current at Andover, and ever after once in every year at the aforesaid Theological Institution, to execute the business of their appointment, on such day, as they shall assign ; also upon emergencies, when called thereto, as herein after directed ; and a majority of the Visitors, when regularly convened, shall be a Quorum, of which Quorum a major part shall have power to transact the business of their Commission, and in case of an equivote, the question shall determine on that side, on which the presiding member shall have voted.

FIFTH. There shall be annually chosen by ballot a President and Secretary, as officers of the Board out of their own number, who shall continue in their respective offices, till their places be supplied by new

elections, and upon the decease of either of them, another shall be chosen in his room at the next meeting.

SIXTH. The President, or in case of his death, resignation, or absence from the country, the Secretary shall, upon all necessary occasions, call special meetings of the Board; and his notifications shall express the business to be transacted at such meetings, and be given as early as possible; and in the absence of the President, at any meeting, the Secretary shall preside.

SEVENTH. The Secretary shall keep a fair record of all the transactions of the Visitors at every meeting of the Board, inserting the names of the members present; and in his absence another shall be appointed in his room.

EIGHTH. The Visitors shall remove any member of their Board for immorality, incapacity, or signal neglect of duty.

NINTH. Upon the death, resignation, or removal of a Visitor, (except only upon the demise or resignation of a Founder) the Board of Visitors shall at their next meeting, by ballot, elect another in his stead; and ever after from time to time, as a vacancy shall take place in this Board, they shall supply it; and every person so elected, previously to his taking his seat at the Board, shall make and subscribe the following Declaration, namely; "Approving the Constitution of the "Theological Institution, I solemnly declare in the "presence of GOD and of this Board, that I will faith-"fully exert my abilities to carry into execution the "Regulations therein contained, and to promote the "great object of the Institution;"—And he shall more-

over in like manner subscribe the same theological Creed, which every Professor elect is required to subscribe; and a declaration of his faith in the same Creed shall be repeated by him at every successive period of five years; and, if in the course of events the number of Visitors shall, by any special providence of GOD, be reduced to one, the remaining Visitor shall have power to appoint one suitable person to be a Visitor of the said Foundation; and these two Visitors shall at their first regular meeting supply the remaining vacancy in the Board.

TENTH. The power and duties of the Board of Visitors, thus constituted and organized, shall be, as follows, namely, to visit the said Foundation once in every year, and at other times, when regularly called thereto; to inquire into the state of the said fund and the management of the said Foundation with respect to the said Professor; to determine, interpret, and explain the statutes of the said Foundation in all cases, brought before them in their judicial capacity; to redress grievances with respect to the said Professor; to hear appeals from decisions of the Board of Trustees, and to remedy upon complaint, duly exhibited in behalf of the said Professor; to review and reverse any censure passed by said Trustees upon any Professor on said Foundation; to declare void all rules and regulations, made by the said Trustees, relative to said Foundation, which may be inconsistent with the original Statutes thereof; to take care, that the duties of each Professor on said Foundation be intelligibly and faithfully discharged, and to admonish or remove him,

either for misbehaviour, heterodoxy, incapacity, or neglect of the duties of his office ; and in general to see that our true intentions as expressed in our said Constitution in relation to said Professor, be faithfully executed, always administering justice impartially, and exercising the functions of their office in the fear of God, according to these Regulations, the Provisions of the said Constitution, and the Laws of the land.

Eleventh. Every election of a Professor on said Foundation shall within ten days be presented to the Visitors ; who are hereby vested with the power and right of approving or negativing, at a regular meeting, every such election. But, if any such election be not thus either approved or negatived by the said Visitors within twelve months from the commencement of a vacancy in said Professorship, such election shall be considered, as approved by the Visitors, and shall accordingly be deemed constitutional and valid ; provided always, that such election shall have been regularly communicated to the President or Secretary of the Board of Visitors ten days at least previously to the expiration of the twelve months aforesaid.

Twelfth. The Board of Visitors in all their proceedings are to be subject to our Statutes herein expressed, and to those contained in our said Constitution, and to conform their measures accordingly ; and, if they shall at any time act contrary thereto, or exceed the limits of their jurisdiction and constitutional power, the party aggrieved may have recourse by appeal to the Justices of the Supreme Judicial Court of this Commonwealth for the time being for remedy, who

are hereby appointed and authorized to judge in such case, and, agreeably to the determination of the major part of them, to declare null and void any decree or sentence of the said Visitors, which upon mature consideration they may deem contrary to the said Statutes, or beyond the just limits of their power, herein prescribed ; and by the said Justices of the Supreme Judicial Court for the time being shall the said Board of Visitors at all times be subject to be restrained and corrected in the undue exercise of their office.

THIRTEENTH. At all meetings of the Visitors decent entertainment shall be made by direction of the Board, and at the expense of the Foundation.

FINALLY. Commending the said Institution and all concerned in the management thereof to the blessing of Heaven, and in witness of what is contained in this and the preceding pages, we hereunto set our hands and seals, this third day of May in the year of our Lord, one thousand eight hundred and eight.

SAMUEL ABBOT, (S.)
PHŒBE PHILLIPS, (S.)
JOHN PHILLIPS, Jun. (S.)

Signed, sealed, and delivered in presence of us,
MOSES WOOD,
AMOS BLANCHARD.

PREFACE OF THE ASSOCIATE STATUTES.

THE interesting object now before us requires serious and impartial consideration. The open volume of nature is full of divine instruction ; but, destitute of the more luminous volume of inspiration, the whole world must have remained in pagan darkness and superstition. Both the present and past state of heathen nations manifestly evinces the necessity of special revelation. It is the word of GOD ; it is the gospel of CHRIST, which in the course of divine administration makes the moral difference between rude pagans and devout Christians. What benevolent mind, while contemplating the superior advantages of the church, does not weep over the millions of ignorant men, who are perishing for lack of vision ? What Christian does not commisserate the destitute in all sections of the globe, and devoutly pray that, agreeably to CHRIST's injunction, the gospel may soon be preached to every creature ? How long, alas, shall the greatest part of the human race remain unacquainted with the gospel ! How long shall they continue unbelievers ! "But how shall they believe in him, of whom they have not heard ? And how shall they hear without a preacher ? And how shall they preach, except they be sent ?" And how can preachers be consistently sent, unless

properly qualified ? And, at this day of increasing error and delusion, how can they acquire proper qualifications to stem the torrent of infidelity and corruption, unless furnished with greater theological advantages, than have been generally enjoyed in our country ? The numerous obstacles, which some eminent men have laboriously surmounted, in qualifying themselves for the sacred office, and the numerous difficulties, which others have been unable to remove, present a powerful argument for the establishment of a Theological Institution. The church at this day of boasted light, though in reality a day of great moral darkness, spreads forth her trembling hands, and in plaintive accents asks for help. She greatly needs and urgently requests more able candidates, missionaries, and pastors ; and shall her pressing request, supported by the LORD of the harvest, be disregarded ? Is it not an impressive, humiliating consideration, that many young men are inducted into the sacred office, who are furnished with much less appropriate information, than is reputable, or admissible in the other learned professions ? To the lasting honor of the bar and of the medical faculty they neither admit, nor recognize any, except men of talents and erudition. Property and health are deemed too precious to be trusted in the hands of weakness or ignorance. But what is the value of property, health, or life, compared with that of immortal souls ? Alas, shall the pulpit sigh and groan ? Shall infidels sneer and triumph ? And shall Satan take advantage of heedless sinners, because authorised teachers depreciate the gospel by their inability to defend it ? GOD forbid !

The priests' lips should keep knowledge, and the ambassadors of CHRIST in their official capacity ought not to be inferior to the ambassadors of temporal princes. Their office is sacred, and involves much higher responsibility. They plead and administer for CHRIST and immortal souls. They stand between heaven and earth, and must be qualified to honor GOD by correctly delivering his message to man. Who is sufficient for these things ? Who can render to GOD the things, that are GOD's, and rightly divide the word of truth to the different classes of men, unless properly qualified ? But by what eligible, effectual measure can ministerial and evangelical influence be reclaimed and supported ? How can devout candidates most successfully acquire theological reputation ? By what means can they be qualified to magnify the pastoral office ? The question is highly interesting to ZION and the souls of men. The answer is ready, if not anticipated. By gratuitous theological establishments they must have ample opportunity and advantages to pursue their studies. Upon due reflection this appears a correct expedient, and the best measure, that can be adopted at the present day. Merely to glance at the deep and sublime things of divinity six months, or a year, is not sufficient to qualify young men for the gospel ministry. To fill the pastoral office with dignity and utility, by wisely unfolding and applying the truth to saints and sinners, much previous study and information are requisite. Three years unwearied application to theology, which is only half the term required by the church of Scotland, is barely sufficient. The extensive field of

divinity, so full of hidden treasures, cannot be duly explored by young men of piety and ability within a shorter term. And what youth, of genius and grace can more profitably employ his time ? No considerate young man, who wishes to spend his life in dispensing truth to others, will think three years too long for laying the foundation of theological science. To those, who desire to excel in doing good, the term will appear but a few days.

The common embarrassments of theological Students, the pressing and imperious demand for qualified laborers to reap the extensive and increasing harvest, which opens before us, compel us to contemplate the necessity and utility of a gratuitous theological Institution. To raise up a long and uninterrupted succession of able, devout ministers for the defense of the gospel, to adorn the church, and to honor CHRIST, by cooperating with him in reclaiming sinners, is the true design of the Institution.

Motives to unite the hearts of all devout and orthodox men in promoting the interest of the Institution are numerous. The daring strides, made at the present day by infidels and other erroneous men ; the urgent necessity of a learned and pious ministry, to check and countervail their dangerous influence, is no inferior motive to combine the efforts of all the faithful. But there are other considerations equally impressive. For is it not worthy of grateful notice, that the concurrent events of the present period induce a belief, that the set time to build up ZION is at hand ? If we do not greatly mistake the import of prophecy and correspond-

ing events, we live near the termination of the darkness, which has long enveloped the church and the world; and as near the commencement of ZION's permanent prosperity and glory. The numerous missionary and humane Institutions, lately established and crowned with signal success, are indications, that CHRIST is preparing the way for the millenial expression of his benevolence. Shall we therefore see his star in the east? Shall we behold the glorious REDEEMER coming to collect the precious fruits of the cross? Shall the LORD of the harvest call for able and faithful laborers; and shall we not concur with his gracious requisition? Surely a wide and effectual door is open to do good. And shall we disregard the manifest call of Providence? If we withhold our exertions, deliverance will arise to the church from some other quarter; for GOD will build up ZION, and appear in his glory.

The Theological Institution we consider, as the residence of Christian love and harmony, and the residence, we hope, of the Sun of Righteousness, who will make it a light of the church, and a distinguished luminary in our hemisphere.

Finally, while we survey the gloomy state of the church and the world, in connexion with the numerous embarrassments and disadvantages, under which theological students labor, while qualifying themselves for the ministry; we cannot but hail the rising Institution; which will afford the indigent opportunity to pursue their studies several years without expense; and will readily embrace those, who choose to defray the ex-

pense of their theological education. Under the patronage of CHRIST, to whom the Institution is dedicated, we cannot but entertain a pleasing hope, that it will flourish ; and that it will meet the cordial approbation of well informed Christians, and realize the ineffable benefit of their devout and persevering prayers.

THE

STATUTES

OF THE

ASSOCIATE FOUNDATION

IN THE

THEOLOGICAL INSTITUTION

IN

ANDOVER.

SERIOUSLY reflecting upon the fatal effects of the apostasy of man without a Savior, on the merciful object of the SON of GOD in assuming our nature and dying for our salvation, and upon the wisdom of his appointment of an order of men to preach his Gospel in the world; considering also that, notwithstanding this appointment, by far the greatest part of the human race is still perishing for lack of vision, and that even in countries, where the Gospel is enjoyed, infidelity, error, and immorality greatly abound; feeling it to be our duty to conspire with the benevolent design of this appointment, and being desirous of contributing according to our ability toward its success, and of expressing in this imperfect manner our sense of obligation to our compassionate REDEEMER; We, MOSES BROWN and WILLIAM BARTLET, both of Newbury Port, Merchants, and JOHN NORRIS of Salem Esquire,

all of the County of Essex and Commonwealth of Massachusetts, being influenced, as we hope, by a principle of gratitude to GOD and benevolence to man, have determined to devote a part of the substance, with which Heaven has blessed us, to the defense and promotion of the Christian Religion, by making some provision for increasing the number of learned and able Defenders of the Gospel of CHRIST as well, as of orthodox, pious, and zealous Ministers of the New Testament; and we do accordingly hereby give, assign, and set over to the TRUSTEES of PHILLIPS ACADEMY, and to their successors in office, the sum of ten thousand dollars each, amounting to thirty thousand dollars; to which sum I WILLIAM BARTLET add the farther sum of ten thousand dollars,* for the purpose of supporting one of the two Professors, herein after named, the whole amounting to forty thousand dollars, in SACRED TRUST, as a capital Fund, to be disposed of in the manner and for the purposes following; that is to say, the said sum of money to be kept out at interest on good security, or otherwise in whole or in part vested, as the said Trustees shall deem best, in productive real estate, or in sure and permanent funds; and the interest or annual income of said capital Fund to be applied to the maintenance of two Professors in the THEOLOGICAL INSTITUTION or SEMINARY, lately founded in the Town of Andover, and County aforesaid; who shall, agreeably to the permanent Creed, herein after mentioned, faithfully teach that revealed

* To this sum an addition of ten thousand dollars has been made by the Founder since the execution of these Statutes.

Holy Religion only, which GOD constantly teaches man by his glorious works of Creation, Providence, and Redemption; whose professional duties shall be assigned, according to the Constitution of the Seminary, in such manner, as shall most directly and effectually promote the great object of the INSTITUTION; reserving to ourselves the right jointly to make the first appointment of one of the said Professors, and to the said WILLIAM BARTLET severally, the right to make the first appointment of the other of the said Professors; and also toward the maintenance of such Students in Divinity, as may be proper candidates for gratuitous support, and shall be approved and recommended by the Board of Visitors, herein after constituted, or by a committee of their appointment, agreeably to the following STATUTES, namely,

FIRST. The Fund aforesaid shall be kept distinct from all other property, to the same Trustees belonging, being never blended therewith by loan or purchase; and their Treasurer shall accordingly keep all accounts relative thereto in distinct books, and all monies, evidences of property, receipts, papers, and books of account, appertaining to said Fund, in a trunk, or chest, prepared for prompt removal.

SECOND. Every Professor on the ASSOCIATE FOUNDATION shall be a Master of Arts, of the Protestant Reformed Religion, an ordained Minister of the Congregational or Presbyterian denomination, and shall sustain the character of a discreet, honest, learned, and devout Christian; an orthodox and consistent Calvinist; and, after a careful examination by the Visitors

with reference to his religious principles, he shall, on the day of his inauguration, publicly make and subscribe a solemn declaration of his faith in Divine Revelation, and in the fundamental and distinguishing doctrines of the Gospel, as expressed in the following Creed, which is supported by the infallible Revelation, which GOD constantly makes of HIMSELF in his works of creation, providence, and redemption ; namely,

I believe that there is one and but one living and true GOD ; that the word of GOD, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practice ; that agreeably to those Scriptures GOD is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth ; that in the Godhead are three Persons, the FATHER, the SON, and the HOLY GHOST ; and that these THREE are ONE GOD, the same in substance, equal in power and glory ; that GOD created man after his own image in knowledge, righteousness, and holiness ; that the glory of GOD is man's chief end, and the enjoyment of GOD his supreme happiness ; that this enjoyment is derived solely from conformity of heart to the moral character and will of GOD ; that Adam, the federal head and representative of the human race, was placed in a state of probation, and that in consequence of his disobedience all his descendants were constituted sinners ; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to GOD, and that previously to the renewing agency of the DIVINE SPIRIT all his moral actions are adverse to the character and

glory of GOD ; that, being morally incapable of recovering the image of his CREATOR, which was lost in ADAM, every man is justly exposed to eternal damnation ; so that, except a man be born again, he cannot see the kingdom of GOD ; that GOD, of his mere good pleasure, from all eternity elected some to everlasting life, and that he entered into a covenant of grace to deliver them out of this state of sin and misery by a REDEEMER ; that the only REDEEMER of the elect is the eternal SON of GOD, who for this purpose became man, and continues to be GOD and man in two distinct natures and one person forever ; that CHRIST, as our Redeemer, executeth the office of a Prophet, Priest, and King ; that, agreeably to the covenant of redemption, the Son of GOD, and he alone, by his suffering and death, has made atonement for the sins of all men; that repentance, faith, and holiness are the personal requisites in the Gospel scheme of salvation ; that the righteousness of CHRIST is the only ground of a sinner's justification ; that this righteousness is received through faith ; and that this faith is the gift of GOD ; so that our salvation is wholly of grace ; that no means whatever can change the heart of a sinner and make it holy ; that regeneration and sanctification are effects of the creating and renewing agency of the HOLY SPIRIT, and that supreme love to GOD constitutes the essential difference between saints and sinners ; that by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the HOLY SPIRIT makes us partakers of the benefits of redemption ; and that the ordinary means, by which

these benefits are communicated to us, are the word, sacraments, and prayer; that repentance unto life, faith to feed upon Christ, love to GOD, and new obedience, are the appropriate qualifications for the LORD's supper; and that a Christian Church ought to admit no person to its holy communion, before he exhibit credible evidence of his godly sincerity; that perseverance in holiness is the only method of making our calling and election sure; and that the final perseverance of saints, though it is the effect of the special operation of GOD on their hearts, necessarily implies their own watchful diligence; that they, who are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits, which do either accompany or flow from them; that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory; that their bodies, being still united to CHRIST, will at the resurrection be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of GOD to all eternity; but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake, that burneth with fire and brimstone forever and ever. I moreover believe that GOD, according to the counsel of his own will, and for his own glory, hath foreordained whatsoever comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that GOD's decrees perfectly consist with human liberty; GOD's universal agency with the agency of man; and man's dependence with his accountability; that man

has understanding and corporeal strength to do all, that GOD requires of him; so that nothing, but the sinner's aversion to holiness, prevents his salvation; that it is the prerogative of GOD to bring good out of evil, and that he will cause the wrath and rage of wicked men and devils to praise him; and that all the evil, which has existed, and which will forever exist in the moral system, will eventually be made to promote a most important purpose under the wise and perfect administration of that ALMIGHTY BEING, who will cause all things to work for his own glory, and thus fulfil all his pleasure.—And farthermore I do solemnly promise that I will open and explain the Scriptures to my pupils with integrity and faithfulness; that I will maintain and inculcate the Christian faith, as expressed in the Creed, by me now repeated, together with all the other doctrines and duties of our holy religion, so far as may appertain to my office, according to the best light, GOD shall give me, and in opposition, not only to Atheists and Infidels, but to Jews, Papists, Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians, and Universalists, and to all heresies and errors, antient or modern, which may be opposed to the Gospel of CHRIST, or hazardous to the souls of men; that by my instruction, counsel, and example, I will endeavour to promote true Piety and Godliness; that I will consult the good of this Institution, and the peace of the Churches of our Lord Jesus Christ on all occasions; and that I will religiously conform to the Constitution and Laws of this SEMINARY, and to the Statutes of this FOUNDATION.

THIRD. The preceding Creed and Declaration shall be repeated by every Professor on this Foundation at the expiration of every successive period of five years; and no man shall be continued a Professor on said Foundation, who shall not continue to approve himself a man of sound and orthodox principles in Divinity agreeably to the aforesaid Creed.

FOURTH. Professors on this Foundation shall be allowed an honorable maintenance, regulated, as circumstances may require, by the current prices of the necessaries of life, agreeably to original contract.

FIFTH. It is required, that every public lecture be preceded and followed by prayer; that the Associate Professors in their preaching to the Students of the Institution on the Lord's Day be devout, practical, doctrinal, and pungent, rather than speculative and metaphysical; and no Professor on this Foundation shall ever preach for hire, or take the pastoral charge of any church or congregation. And it is farthermore expected, that the Professors on this Foundation will faithfully devote their time and talents, to qualify their pupils for able ministers of the Gospel. Beside, therefore, guiding them in the peaceful ways of wisdom and discretion by christian precept and example, directing the course of their reading the Scriptures and other instructive books, critically inspecting and correcting their theological compositions, and teaching them the appropriate style and manner of pulpit address, it is confidently expected, that the Professors confer with them freely and frequently on those subjects, which are calculated to expand and enrich the minds and hearts

of theological Students, and prepare them for the work of the Ministry.

SIXTH. Upon the death, resignation, or removal of a Professor on this Foundation, a successor shall be chosen by the Trustees aforesaid within six months, and the choice presented to the Visitors for their approbation. But, if this choice be negatived, another election shall in like manner be presented, and *toties quoties*, till an election be made, which shall be approved by the Visitors; and this within twelve months from the commencement of a vacancy in either of the said Professorships.

SEVENTH. All Applicants for the advantages of this Foundation shall be introduced by letters of recommendation from devout and influential characters, and shall exhibit satisfactory evidence of their distinguished abilities and gracious sincerity; and by an examination in the learned languages shall evince that in these respects they are qualified to enter upon theological studies.

EIGHTH. Every Applicant, after examination by the standing Committee, to be appointed as herein after provided, and after reading the Constitution of the Seminary and the Statutes of the Associate Founders, shall make and subscribe the following Declaration, viz, 'Deeply impressed with the importance of an ex-'tensive fund of knowledge and prudence to the minis-'terial character, and of being correctly instructed in 'the doctrines of the Gospel, and consequently of at-'tending a regular course of theological education, I solemnly promise, by the aid of divine grace, to im-

'prove in a faithful and christian manner the advanta-
'ges, furnished by this Institution ; and to be uniform-
'ly subject to the authority and laws of the same, with
'a single view to my being qualified for the Gospel
'Ministry.'

NINTH. Strict and devout attention to the Sabbath and all stated solemnities is required of the Associate Students ; and every neglect of the means of grace or religious improvement will be duly noticed by the Professors.

TENTH. It is strictly enjoined upon the Associate Students, to treat the Professors, Trustees, and Visitors with due respect ; and each other and all persons with friendship and decorum ; any failure in these and similar instances will be deemed censurable ; and, if persisted in, a forfeiture of the privileges of the Institution.

ELEVENTH. Tuition and room shall be *gratis* to all approved Applicants and Students on this Foundation ; and other gratuitous aid, such as diet, fuel, light, washing, and lodging, shall be granted in whole or in part, according to the direction of the Visitors, and as the state of the said Funds may permit ; and no Student in the Seminary may ever be charged for the Instruction of any Professor on our Foundation.

TWELFTH. That the TRUST aforesaid may be always executed agreeably to the true intent of this our Foundation ; and that we may effectually guard the same in all future time against all perversion, or the smallest avoidance of our true design, as herein expressed ; we, the aforesaid Founders, do hereby constitute

a board of VISITORS, to be as in our place and stead the *Guardians*, *Overseers*, and *Protectors* of this our FOUNDATION in manner, as is expressed in the following Provisions, that is to say, We appoint and constitute the Honorable CALEB STRONG Esquire, late Governor of the Commonwealth of Massachusetts, the Reverend TIMOTHY DWIGHT D. D. President of Yale College, and the Reverend SAMUEL SPRING of Newbury Port aforesaid Doctor of Divinity, VISITORS of the said Foundation ; who, with their successors in office to be chosen, as herein after directed, shall be a perpetual body for this purpose, with all the powers and duties in them herein vested and on them enjoined ; but we do nevertheless reserve to ourselves the right of visiting in connexion with the said Board, and during our natural lives respectively, this our Foundation. And we do moreover confer on SAMUEL ABBOT Esquire,* one of the Founders of the Theological Institution aforesaid, the right of visiting this our Foundation in the same manner with ourselves, during his natural life ; each of the said four Founders so long, as he shall retain his seat at the Board, shall possess and exercise all the rights and powers, herein given to a Visitor of this Foundation ; though upon the resignation or demise of either of the said Founders his place shall not be supplied by election of a Visitor to succeed him ; and after the demise or resignation of the said four persons, last above named as Founders, the said Board shall never consist of more than three members ;

* Who had previously resigned his seat at the Board of TRUSTEES.

and it is farther expressly provided, that the perpetual Board of Visitors, first herein named, shall consist of two Clergymen and one Layman, all of whom shall be men of distinguished talents and piety.

THIRTEENTH. We do farther provide and ordain that no person shall be eligible, as a Visitor, under the age of forty years ; nor shall any person, except the seven herein just named, hold the office of Visitor after the age of seventy years ; and whenever, with the exception aforesaid, any Visitor shall have completed the sixty-ninth year of his age, the Board shall, within the year next ensuing choose some suitable person to succeed him ; but the Visitor elect shall not take his seat at the Board, before his said Predecessor shall have completed his seventieth year, or formally resigned his office of Visitor ; and no resignation of any member at an earlier age shall be accepted by this Board, before a Successor shall have been chosen.

FOURTEENTH. The Board of Visitors shall meet on the seventeenth day of May next at Andover, and ever after, once in every year, at the aforesaid THEOLOGICAL INSTITUTION, to execute the business of their appointment, on such day, as they shall assign ; also upon emergencies, when called thereto, as herein after directed ; and a majority of the Visitors, when regularly convened, shall be a *Quorum*, of which *Quorum* a major part shall have power to transact the business of their Commission ; and in case of an equi-vote, the question shall determine on that side, on which the presiding member shall have voted.

FIFTEENTH. There shall be annually chosen, by ballot, a President and Secretary, as Officers of the Board, out of their own number; who shall continue in their respective offices, till their places be supplied by new elections; and, upon the decease of either of them, another shall be chosen in his room at the next meeting.

SIXTEENTH. The President, or in case of his death, resignation, or absence from the country, the Secretary, shall, upon all necessary occasions, call special meetings of the Board; and his notifications shall express the business to be transacted at such meetings, and be given as early as possible. In the absence of the President, at any meeting, the Secretary shall preside.

SEVENTEENTH. The Secretary shall keep a fair record of all the transactions of the Visitors at every meeting of the Board, inserting the names of the members present; and in his absence another shall be appointed in his room.

EIGHTEENTH. The Visitors shall remove any Member of their Board for immorality, incapacity, or neglect of duty.

NINETEENTH. Upon the death, resignation, or removal of a Visitor, except only upon the demise or resignation of a Founder, the Board of Visitors shall at their next meeting, by ballot, elect another in his stead; and ever after, from time to time, as a vacancy shall take place in this Board, they shall supply it; and every person so elected, previously to taking his seat at the Board, shall make and subscribe the following DECLAR-

ATION, namely, 'Approving the Statutes of the afore-'said Theological Institution, and those of the Asso-'ciate Founders, I solemnly declare, in the presence 'of GOD and of this Board, that I will faithfully exert 'my abilities to carry into execution the Statutes of 'the said Founders, and to promote the great object 'of the Institution.' And he shall moreover in like manner subscribe the same theological Creed, which every Professor elect is required to subscribe ; and a declaration of his faith in the same Creed shall be repeated by him at every successive period of five years ; and, if in the course of events the number of Visitors shall by any special providence of GOD be reduced to one, the remaining Visitor shall have power to appoint one suitable person to be a Visitor of this Foundation ; and these two Visitors shall at their first regular meeting supply the remaining vacancy in the Board.

TWENTIETH. The power and duties of the Board of Visitors, thus constituted and organized, shall be as follows ; namely, to visit the Foundation once in every year, and at other times, when regularly called thereto ; to inquire into the state of this our Fund, and the management of this Foundation with respect both to Professors and Students ; to determine, interpret, and explain the Statutes of this Foundation in all cases, brought before them in their judicial capacity ; to redress grievances both with respect to Professors and Students ; to hear appeals from decisions of the Board of Trustees, and to remedy upon complaint, duly exhibited in behalf of the said Professors or Students ; to

review and reverse any censure, passed by said Trustees upon any Professor or Student on this Foundation; to declare void all rules and regulations, made by the said Trustees, relative to this Foundation, which may be inconsistent with the original Statutes thereof; to take care, that the duties of every Professor on this Foundation be intelligibly and faithfully discharged, and to admonish or remove him, either for misbehaviour, heterodoxy, incapacity, or neglect of the duties of his office; to examine into the proficiency of the Students, and to admonish, suspend, or deprive any Student for negligence, contumacy, or any heinous crime, committed against the laws of GOD or the Statutes of this Foundation; and in general, to see that our true intentions as expressed in these our Statutes, be faithfully executed, always administering justice impartially, and exercising the functions of their office in the fear of GOD, according to the said Statutes, the Constitution of this Seminary, and the Laws of the land.

TWENTY-FIRST. Every election of a Professor on this Foundation shall within ten days be presented to the Visitors, who are hereby vested with the power and right of approving or negativing, at a regular meeting, every such election. But, if any such election be not either approved or negatived by the said Visitors, within twelve months from the commencement of a vacancy in any Professorship, such election shall be considered, as approved by the Visitors, and shall accordingly be deemed constitutional and valid; provided always, that such election shall have been regularly

communicated to the President or Secretary of the Board of Visitors ten days at least previously to the expiration of the twelve months aforesaid.

TWENTY-SECOND. The Visitors shall appoint a standing Committee, to ascertain the qualifications of Applicants for the advantages of this Foundation. Those, whom they approve, may be recommended for admission, as resident Applicants on trial for two months ; and, if at the expiration of this term the Faculty approve them, they may be placed on the list of resident Students, till the next annual meeting of the Visitors ; and, if upon examination by the Board of Visitors they be then approved, they shall be registered, as Associate Students ; but, if not approved by the Visitors after careful examination and the best information respecting them, they shall be dismissed from the Foundation.

TWENTY-THIRD. No Applicants, except Congregationalists and Presbyterians, shall be admitted upon this Foundation ; and a College education shall be ever deemed an essential condition of admission, except only in some rare case of distinguished talents, information, and piety.

TWENTY-FOURTH. At all meetings of the Visitors decent entertainment shall be made by the direction of the Board, and at the expense of the Foundation ; and all other necessary expenses, attending the management of this Foundation, shall be defrayed out of the income of the said Fund.

TWENTY-FIFTH. The Board of Visitors in all their

proceedings are to be subject to our Statutes herein expressed, and to conform their measures thereto ; and, if they shall at any time act contrary thereto, or exceed the limits of their jurisdiction and constitutional power, the party aggrieved may have recourse by appeal to the Justices of the Supreme Judicial Court of this Commonwealth, for the time being, for remedy, who are hereby appointed and authorized to judge in such case, and, agreeably to the determination of the major part of them, to declare null and void any decree or sentence of the said Visitors, which upon mature consideration they may deem contrary to the said Statutes, or beyond the just limits of their power, herein prescribed ; and by the said Justices of the Supreme Judicial Court for the time being shall the said Board of Visitors at all times be subject to be restrained and corrected in the undue exercise of their office.

TWENTY-SIXTH. Every annual meeting of the Board of Visitors shall be introduced with prayer, after which these Statutes shall be read by the President.

TWENTY-SEVENTH. It is strictly and solemnly enjoined, and left in sacred charge, that every article of the above said Creed shall forever remain entirely and identically the same, without the least alteration, addition, or diminution. But we reserve to ourselves the right, as Founders, jointly to make, in concurrence with the said Trustees, and within the term of seven years, such amendments or additional articles, in perfect consistence with the true object of these Statutes, as upon experience and due consideration shall be deem-

ed necessary the more effectually to secure and promote the real design of this our Foundation.

TWENTY-EIGHTH. Though the Founders, first above named, coalesce with the Founders of the aforesaid THEOLOGICAL INSTITUTION, in the manner herein described, with a view more effectually to promote the cause of *Evangelical Truth*, and with an ardent hope, that the coalition will terminate in a perfect and indissoluble union; yet, if after an experiment of seven years coalition, upon Visitatorial principles, it shall appear to the Board of Visitors, that the Visitatorial system is either unsafe or inexpedient; the coalition may nevertheless be continued upon such other principles, or system, as may be then agreed on by the Trustees and Visitors aforesaid, in consistency with the original design of this our FOUNDATION; or the said Visitors may withdraw the said Fund, (the said Trustees however not to be responsible for any unavoidable loss from depreciation of the current medium, or from the Providence of GOD,) as upon mature consideration may to them appear most conducive to the glory of GOD. Or, if at any time within the said term of seven years, contrary to our most sanguine expectation, the said Visitors shall by the Trustees aforesaid be denied or deprived of the regular and proper exercise of the power, authority, rights, or privileges in them hereby vested, agreeably to the true meaning of these our Statutes; then the said Fund (saving any unavoidable loss, as above expressed) shall revert to the said Visitors, to be appropriated by them, as they shall judge most con-

sistent with the original design of this our Foundation. But, if at the expiration of the seven years' experiment, or within the said term of seven years, the Board of Visitors and the Trustees aforesaid be well satisfied with the safety and expediency of the Visitatorial system, and that a perpetual coalition is important and desirable ; Union shall be established upon Visitatorial principles, to continue, as the SUN and MOON, forever.

Confiding in the prudent and faithful inspection of our Visitors, and in the wisdom and fidelity of the said Trustees ; and with the pleasing hope, that they will religiously appropriate the income of the Fund aforesaid to the great object of this Foundation, as herein described, agreeably to the Statutes herein contained ; we do, under GOD, cheerfully commit this our Foundation to their pious care, under the limitations before mentioned, trusting that no exertion on their part will be wanting to the success of an Institution, so intimately connected with the salvation of men and the glory of GOD.

To the SPIRIT of truth, to the divine AUTHOR of our faith, to the only wise GOD, we desire in sincerity to present this our humble offering, devoutly imploring the FATHER of lights richly to endue with wisdom from above all his servants, the Visitors of this Foundation and the Trustees of the Seminary, and with spiritual understanding the Professors therein ; that, being illuminated by the HOLY SPIRIT, their doctrine may drop as the rain, and that their Pupils may become

trees of renown in the Courts of our GOD, whereby HE may be glorified.

In witness whereof we have hereunto set our hands and seals this twenty first day of March, in the year of our Lord one thousand eight hundred and eight.

MOSES BROWN, (S.)
WILLIAM BARTLET, (S.)
JOHN NORRIS. (S.)

Signed, sealed, and delivered in the presence of us,
SAMUEL SPRING,
JEDIDIAH MORSE.

A

SERMON

PREACHED AT THE OPENING OF THE

THEOLOGICAL INSTITUTION

IN ANDOVER;

AND AT THE ORDINATION OF

REV. ELIPHALET PEARSON, LL.D.

SEPTEMBER 28th, 1808.

BY REV. TIMOTHY DWIGHT, D.D.
PRESIDENT OF YALE COLLEGE.

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MATTHEW xiii. 52.

THEN SAID HE UNTO THEM, THEREFORE EVERY SCRIBE, WHO IS INSTRUCTED UNTO THE KINGDOM OF HEAVEN, IS LIKE UNTO A MAN WHO IS AN HOUSEHOLDER, WHO BRINGETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD.

A SCRIBE, in scriptural language, was a person, professionally employed in expounding to the Jewish nation the law of God. In the text this name is given to a Minister of the gospel. Such a Minister, when *instructed unto the kingdom of God*, i. e. educated to the service of the church, is said by our Saviour to be *like unto an Householder who bringeth forth out of his treasure things new and old.* A treasure is a collection of valuable things, stored for future use. Here it denotes a rich collection of valuable thoughts, and useful professional knowledge, treasured up by such a Minister through a series of years, and brought forth, as occasion requires, for the benefit of mankind.

The acquisitions, which obviously constitute this treasure, are numerous and important. The Evangelical Scribe, without a question, ought well to understand the Scriptures; the Evidences, on which they rest for their divine origin, and the Doctrines and Pre-

cepts, which they contain. To this end it is necessary, that he should thoroughly understand his own language, the Latin, the Greek, and the Hebrew. Of the last he cannot be ignorant without serious disadvantages; nor of the three first, in ordinary circumstances, without disgrace. If he cannot construe words and phrases; he cannot settle the opinions, which they express; but must always be bewildered in uncertainty, and error. If he is not versed in his own language; he cannot understand the books which he reads, nor communicate his sentiments as he wishes. In ancient History, both civil and ecclesiastical, he ought to be well read; because, otherwise, he will not know the meaning of the numerous Scriptural allusions to the former, nor the state of the Church, as unfolded in the latter; and because a large part of the proofs of a divine Revelation rest upon the facts, furnished by both. He ought to be thoroughly acquainted with Logic, because, otherwise, he cannot reason with skill, or success; with Rhetoric, because it is necessary to teach him how to write, and speak, with propriety and force; with Natural Theology, because it is a branch of his professional science, and because the Scriptures have made it a part, and a fundamental one, of the Religion which he teaches; and with Christian Theology, because it constitutes the principal business of his office. Generally, his mind ought to be variously, and extensively, furnished with useful knowledge; because, otherwise, his views will be contracted; his illustrations of divine truth inapposite, uninstructive, and unsatisfactory; and his images few, poor, and often low and disgusting.

He is *set for the defence of the truth;* and must, therefore, be furnished with the necessary weapons of defence. He is to teach others; and, therefore, ought to be able to teach. Without this knowledge he may, indeed, as it is indispensable that he should, be a good man; but he will not be a good teacher. Every one, who hears him, may address to him the humiliating and unanswerable proverb; "Physician, heal thyself."

That a Religious Instructor ought to have his mind thus stored with the knowledge, suited to his employment, is forcibly taught in the text. It is also exhibited with equal force in other parts of the Scriptures.

The ancient instructors of the *Jews* were *the Priests*, and *the Prophets;* the ordinary, and extraordinary, Ministers of GOD to his people. The Priests were required *to teach the children of Israel all the statutes, which the* LORD *had spoken by the hand of Moses.** Accordingly, *Moses* prophesied of them, that *they should teach the law, and the judgments, of* GOD *to Israel*† in succeeding generations. By the Prophet *Malachi*, GOD testifies concerning them, that *the law of truth was in their mouth, and that they turned away many from their iniquity.* "*For the Priest's lips,*" he subjoins, "*should keep knowledge; and they should seek law at his mouth.*"‡ If the Priest's lips were to keep knowledge; his mind must have obtained it. If the people were to seek the law at his mouth; he must have previously learned, and understood, the law. It ought not to be forgotten, that, in this passage, the Prophet has connected with the knowledge of the law

* Lev. 10. 11. † Deut. 33. 10. ‡ Mal. 2.

integrity of instruction, rectitude of life, and a ministry, successful in turning many from their iniquity.

It is declared by the Jewish Rabbins, and is adopted from them by *Lightfoot*, that some, at least, of the cities, distributed to the Levites, were universities, devoted to the education of those who belonged to that tribe.

The Prophets were extraordinary Ministers to the people of *Israel.* It is well known, that they were inspired ; or that the will of GOD was, from time to time, immediately revealed to them. It is also well known, that they were carefully educated to their profession in schools, consecrated to this purpose. *Ramathaim Zophim*, or *Tsophim*, i. e. the *Ramaths* of *the Seers*, contained the first of these schools, spoken of in the Scriptures. Over this school *Samuel* presided. Others were afterwards erected in other places ; and were superintended, probably, by *Elijah*, *Elisha*, *Nathan*, *Gad*, and other Prophets, in their respective times. After the captivity, schools, generally of the same nature, were set up at *Babylon*, and elsewhere : some of which were holden in high repute by the Jewish nation.

That GOD was pleased to educate men, destined by him to receive the spirit of inspiration, under the most enlightened Instructors of their respective ages, is a strong and decisive argument for the liberal education of men to the Ministry of the Gospel. There is, however, a fact, which furnishes an argument of still greater strength, and more decisive efficacy. CHRIST selected his Apostles for the great work of preaching the gospel to mankind. Exclusively of St. *Paul*, who was

educated in all the learning of the *Jews*, and to a considerable extent in that of the *Greeks*, He himself taught all his Apostles with his own mouth, more, according to the common opinion, than three years, and, in mine, more than four. Never was there such a Teacher: never such a luminous course of Instruction. How immensely important *they* esteemed it we know from their own testimony, and from the daily and extensive use which they made of these instructions in their preaching and writings. Yet these men were destined by their Master to receive the inspiration of the Holy Ghost, in a degree totally transcending that, which had been vouchsafed to any other Prophets.

These illustrations, if I mistake not, place the importance of an enlightened education to those, who are designed for the Evangelical Ministry, in a light, which nothing can obscure; and lend to it a sanction, which nothing can lessen.

What is thus unequivocally, and so strongly, enforced by the Scriptures, Reason and Experience urge upon mankind with their united voice. Reason proclaims, that an ignorant teacher is necessarily a mere Empiric, professing to communicate what he does not possess. Experience testifies, that all such Teachers distribute to their hearers chaff instead of wheat; and that they are so far from being able to furnish food for *men*, as to be incapable of supplying the *milk*, which is necessary for *babes*.

There are, however, many persons in this and other Christian countries, who declare, both in their lan-

guage and conduct, that the desk ought to be yielded up to the occupancy of Ignorance. While they demand a seven-years-apprenticeship, for the purpose of learning to make a shoe, or an axe ; they suppose the system of Providence, together with the numerous, and frequently abstruse, doctrines and precepts, contained in the Scriptures, may be all comprehended without learning, labour, or time. While they insist, equally with others, that their property shall be managed by skilful agents, their judicial causes directed by learned advocates, and their children, when sick, attended by able physicians ; they are satisfied to place their Religion, their souls, and their salvation, under the guidance of quackery. Among these people, men become preachers in a moment ; and put on the qualifications for the Ministry, as they put on a coat. Multitudes of them can neither speak, nor write, nor even read, English with propriety. They can neither explain, nor understand, the great body of Scriptural passages. They profess themselves to be *set for the defence of the truth ;* and yet know not what the truth is, nor what are the means of defending it. Should the Gospel be attacked by an Infidel ; they are unable either to answer his objections, or to tell what are the proofs, on which its authority rests as a Revelation from God. Should the translation of a text be called in question ; they could neither explain, nor defend it. Should a geographical, or historical fact be mentioned ; or a local custom alluded to ; it might, so far as they are concerned, as well have been written in *Arabic*, as in *English*.

At the same time, men of this character are incapable of the decorum, and dignity, which are indispensable in the desk. By mankind, at large, Religion is primarily seen in its Ministers ; and, in the common apprehension, almost necessarily takes the degree of reputation and importance, which it actually sustains, from the manner, in which it is exhibited by *them*. If Ministers are respectable ; Religion will by mankind in general be respected. If they are grave ; it will be regarded with seriousness. If they are intelligent ; it will be believed to be a compend of wisdom. If they are refined ; it will be supposed actually to refine and purify man. If they are dignified ; it will be believed to be noble. If they are pious ; it will be acknowledged to be real.

But if, on the contrary, Ministers are contemptible ; Religion will be despised. If they exhibit levity in their manners ; it will be considered as a mere collection of trifles. If they are ignorant ; it will be supposed to be a mass of folly. If they are vulgar ; it will be regarded, not by superior minds only, but ultimately by the people at large, as a system of grovelling doctrines, and debasing precepts, lowering the character of man to a degree, beneath even his natural degradation. If their deportment exhibits, on the whole, meanness and littleness of character ; Religion itself will sink down to their level ; and become the subject of disgrace, and the object of scorn and ridicule.

I will not occupy the time of this assembly in refuting, any farther, the miserable shifts, and impious pretensions, by which these men endeavour to support

themselves in this wretched cause. Without a shadow of argument in its favour, it can be embraced only by imposture, ignorance, or enthusiasm; and must always shrink from the touch of sober investigation. That it will continue to engross the attachment, and the labours, of many persons in this and other Christian countries, is certainly to be expected: for *it must needs be, that offences come; but woe to that man, by whom the offence cometh.* All that can be done by the friends of Christianity, towards an effectual resistance against this evil, is to lessen, as far as may be, the influence of those causes, from which it springs; and thus to prevent the existence of their effects. The Institution, whose birth we are this day assembled to celebrate, is designed, peculiarly, to accomplish this invaluable end. Its efficacy may in some measure be understood from the following considerations.

1st. *It is the design of this Institution to furnish students with a sufficient opportunity to prepare themselves for the Ministry of the Gospel.*

For this end, it not only offers them gratuitous instruction, and the gratuitous use of such books, as are fitted to this purpose; but provides for them, also, at least to a considerable extent, the buildings in which they are to live, and the necessary expences of living. It has long been a frequent, and unhappily a too well founded, complaint, that Theological students were, in many instances, forced into the desk, very imperfectly fitted for their profession, because their pecuniary circumstances would not permit them to pursue their studies through a sufficient length of time. The

foundation of this complaint, it is hoped, will here, in a great measure, be taken away ; and young men, destined for the Ministry, be furnished with those accommodations for their great purpose, which will enable them to pursue it through such a period, as wise and good judges shall deem necessary. The stated period will probably be thought sufficient ; when it is remembered, that each student will previously have obtained a regular and liberal education.

2dly. *A library will be furnished, sufficiently various, and extensive, for the purposes intended.*

As the books, involved in this part of the Institution, will all be selected solely for the benefit of those, who are to use them ; they will probably yield advantages, which can be enjoyed, elsewhere, only by means of much more extensive collections.

3dly. *Professors will be established in the five great divisions of theological education : Natural Theology, Christian Theology, Sacred Literature, Ecclesiastical History, and the Eloquence of the Desk.* To these it may, hereafter, be thought expedient to add a Professor of the *Oriental Languages.*

It is hardly necessary for me to observe, that each of these branches of Theological Learning is sufficiently extended, and various, to demand, and to exhaust, the utmost talents of a single man ; or that the instruction in each, which will be highly profitable to students in Theology, may advantageously employ the whole time, and labour, of the most learned Professor.

In this country, hitherto, such students, after having completed a regular course of Collegiate education,

have generally, and necessarily, been placed under the tutelage of parochial Ministers. An individual, in this case, has furnished all their professional instruction; and that while encumbered by the superintendance of a parish, and the labour of writing, and preaching, two sermons in a week. Of this subject I speak with confidence, because I speak from experience; and cannot but have learned, in this way, the embarrassments, inseparable from a course of instruction, so interwoven with other perplexing concerns. Were an Instructor ever so competent: it would be impossible for him to command sufficient time to communicate the knowledge, which ought to be considered as indispensable. Even the principal things must be summarily taught. The rest, both numerous and important, must be either barely glanced at, or wholly passed over. The true reason, why so many able and excellent divines have existed in this country, does not lie in their preparatory advantages, but in their talents, their fidelity, and their subsequent vigorous application to study.

In the present case these disadvantages are removed. Men of known reputation are here selected for the purposes of studying, and instructing, severally, each of these great divisions of Theological knowledge: and this to each of them becomes the business of life. They are secluded from all other employments; and encumbered by no other cares, beside those, which are universally incident to man. Ample opportunity, therefore, to make extensive acquisitions is here furnished to them all; to arrange into system whatever they acquire; to correct whatever they find erroneous; and

to teach with regularity and method the results of their various labours.

At the same time, they will direct with similar regularity that course of reading, which is best suited to a Theological education; demand of their students those exercises, which will render what they read their own; watch attentively their moral and religious deportment; withdraw them from errors; reprove them for faults; warn them of dangers; and endeavour, universally, to increase their knowledge of experimental piety.

4thly. *Students may here derive peculiar advantages from each other.*

It is reasonably believed, that a considerable number of youths will ultimately assemble in this place, for the purpose of obtaining an education for the Ministry; and will naturally be united to each other in the bonds of friendship. All Ministers ought to be friends. To this end, however, some knowledge of each other is no less necessary, than mutual good will. When Ministers are educated separately, and solitarily, this knowledge, in ordinary cases, cannot exist; and, when it actually exists, must often be very imperfect. Here, being educated together, being of the same age, pupils of the same Instructors, tenants of the same buildings, engaged in the same delightful pursuits, and actuated, as we may reasonably hope, by the same spirit, they can hardly fail to *be of one accord, and of one mind.* The friendships, formed in youth, are peculiarly intimate and endearing. The very phrase, "A friend of my youth," carries with it an image, which few men

survey without delightful emotions. The friendships, formed here, will, it is believed, spring from the best of all sources ; Evangelical Virtue. They will, also, be strongly cemented by oneness of age, education, circumstances, and pursuits. They will, therefore, last through life ; will have a powerful influence on the character and conduct ; will extend their efficacy over every part of this land ; and will effect, in the happiest manner, all the moral and religious interests of its inhabitants.

5thly. *The doctrines, which will be taught here, are the doctrines of the* REFORMATION.

These are the doctrines, generally taught in the creeds, catechisms, and confessions, of almost all Protestant Churches. They are the doctrines, conveyed down to us from the earliest periods of the Church by that body of Christians, to whom the title of Orthodox was peculiarly applied, both by themselves and their opposers. They are the doctrines, brought with them by those eminently good men, who converted *New-England* from a desert into a garden. They are the doctrines, under which almost all Revivals of Religion have existed. They are, therefore, the doctrines, which have peculiar claims to be acknowledged as those of the Apostles. An Institution, which provides extensive and permanent instruction in Religious knowledge, of such a nature, sets up, in this manner, the best human barrier against error ; and furnishes the best means, within the reach of man, for the general diffusion, and perpetuation, of the truth, influence, and blessings, of the Gospel.

Finally. *A general controul over all these subjects is vested in the Boards of Trustees, and Visitors, constituted by the Founders.*

These Boards, it is hoped, will feel in a deep and affecting manner the importance of the trust, committed to their hands; and with fervent prayers, Evangelical zeal, and Christian fidelity, labour, unceasingly, to render the Institution, in all respects, extensively and eminently useful. Where so much has been done for so good a purpose; it ought to be hoped, that no beneficial effect of such efforts will fail of being realized by the Church of Christ, either through negligence, or error, on the part of those, to whom the general management of it is entrusted.

We are assembled, my Friends and Brethren, on the birth day of an Institution, consecrated to the service of the Redeemer, and destined to furnish a succession of able and faithful Ministers for *the City of our* GOD. Those, to whom *the immediate care of it* is committed, cannot fail to realize the importance of that solemn office, which they will this day begin to sustain. They will, however, suffer me to assume the task, not of an Instructor; as unnecessary to them as unsuited to me; but of an affectionate and Christian Monitor, disposed with fraternal good-will to awaken in them, on this interesting occasion, the remembrance of their duty.

When Christ *ascended on high, and led captivity captive; he gave gifts unto men.* Among these gifts, *Pastors and Teachers* were, after the Apostles, more important than any other. These are the persons, by

whose instrumentality the salvation of their fellow-men, in all lands and ages, is chiefly accomplished. These are the pillars, on which, in this world, primarily stands that glorious building, the Church of God. From the faithful labours of these men, as instruments in the hands of the Spirit of God, have been derived the prevalence of the Gospel in the world, the triumphs of the cross, the religion of the East and the West, and the immortal life of millions, who are now united to the *general assembly of the first born.*

To form, and accomplish, for this sacred, this celestial office, such youths, as spontaneously devote themselves to it, is the design, for which this School of the Prophets is erected. To this noble design, you, my Brethren, are solemnly set apart this day. I feel myself warranted to assert, that you will think no labour, no care, no self-denial, too great to be cheerfully encountered in this honourable employment.

To compass this divine purpose, it is indispensable, that he, who is destined to the Ministry, should be effectually *instructed unto the kingdom of heaven.* He must *not* be a *Novice, lest, being lifted up with pride, he fall into the condemnation of the devil. The Truth* of God, alone *makes* men *free* from the bondage of sin and death. But he, who is to preach it, *must know what it is ;* or he will never be able to communicate it to his hearers. To this knowledge laborious study, and sound instruction, are the only avenues. Without these advantages the professed Teacher may indeed be a Christian, but he cannot be a Teacher. Children and slaves may be Christians.

Equally indispensable is it, that *he should believe the truth.* Whatever knowledge he may have amassed of this glorious object, whatever acquaintance he may have gained with the Scriptures, it can, obviously, be to no useful purpose, so far as his Ministry is concerned, or the salvation of his flock, unless he also believes the doctrines, which they contain. What he does not believe *he* will never teach, and *they* will never hear. The Bible may in the most extensive manner be in his mind; and *Plato* or *Epictetus*, *Behmen* or *Swedenborg*, *Hume* or *Herbert*, may fill his sermons. All his public and private instructions may be made up of the bewildered dreams of enthusiasm, or the frosty morals of heartless philosophy; and be as destitute of Evangelical truth, as barren of hope, and life, as a *Nubian* desert. Fifty-two times in a year the Sabbath may dawn with the light of heaven, the Sanctuary open the gates of immortality, the assembly of perishing sinners convene, and the Minister ascend the sacred desk; and yet no call of Mercy be heard; no voice of the Redeemer summon them to repentance, and faith, and love; and no invitation of a forgiving GOD announce to them the tidings of immortal glory. Under such a Teacher, his flock *will grope for the wall like the blind, and grope as if they had no eyes; stumble at noon day as in the night; and will be in desolate places as dead men.** Throughout his whole Ministry he will be merely a substitute for a Christian Pastor; an automaton, in the place, and dress, and business, of a living man.

* Isaiah 59. 10.

What must be the feelings of such a Preacher at the great day of account? "*Ye*," said *St. Paul* to his own converts in *Corinth*, *Philippi*, and *Thessalonica*, "*are our hope, our joy, and our crown of rejoicing in the day of Christ Jesus.*" But who shall be the crown, the joy, or the hope, of such a Preacher as this? When he stands before the final Judge; what must be the subjects of his account? When he confesses, as he will be compelled to confess, that he has *preached another Gospel, than that which Paul preached;* must he not be withered by the remembrance, that the same Judge has said of every such Preacher, "*Let him be anathema?*" What plea will he make for intruding upon the prerogative of JEHOVAH, and substituting for *His* truth, the contrivances, the whims, the phrenzies, of his own moon-struck mind? What can such a man rehearse before the tremendous bar of GOD, but wasted talents, a prostituted Ministry, dishonest sermons, and a ruined Congregation? In the mean time, his flock, committed to his charge, that they might obtain salvation under his preaching, and now summoned around him to be witnesses of his condemnation, and of the guilt on which it is founded, must, unless prevented by other means, only share in his ruin. On their salvation such a man can never have spent a thought, nor employed a moment. With what confusion must he now behold them all led by himself into the broad and crooked road, which *goes down to the chambers of death?* Without an attempt made, or a wish cherished, to feed them with the bread, or gather them into the fold, of life, he has quietly beheld them advance, or has rather taken them by the

hand, and walked coolly by their side, to the world of perdition. With what feelings must such a Minister, and such a Flock, regard each other at this amazing interview? With what agony must he behold their eternal ruin; and know, that it has been extensively derived from himself? How fearfully must their eyes kindle, and their bosoms burn, with resentment, against the author of injuries, which transcend all limits, and of sufferings, which know neither alleviation nor end?

It is, also, of the last consequence, that the Preacher should *feel the truth*, which he knows, and believes. A cold Preacher naturally makes a frozen audience. The truths of the Gospel are of such immense import in themselves, that it is difficult for a hearer to believe the Preacher, who utters them with a wind-and-weather indifference, to be in earnest. Should he escape this censure, the sympathy (if I may call it such) of a stagnant countenance, a marbled posture, and a lifeless tongue, will reach every heart in his Congregation; and benumb with a paralytic power all the living, waking energy of the mind. A religious assembly, habitually thus addressed, will soon become a counterpart to one of those silent Congregations, depicted in Eastern tales; over which a *Genie* has stretched his mysterious wand, and changed them all into living statues: an assembly of forms and features merely; possessed of minds indeed, but minds which have lost the power to act, of eyes which cannot see, and ears which cannot hear. A spectator, uninformed of the transmutation which they have undergone, believes them to be human beings. He calls to them; but no voice answers; no eye turns

toward him the look of consciousness; no motion, no instinctive impulse, gives the sign of remaining life. Lost in astonishment, he looks around him, to find in this crowd of images living men and women; but discerns nothing beside silence, solitude, and death. The surrounding walls, mistaken by him for the residence of intelligent beings, are changed into a vault, entombing the remains of departed man. Amazed, overwhelmed, despairing of any future return of thought, and sense, and life, to these inanimate forms, he throws around the last gaze of horror, sighs, trembles, and retires. Who would willingly be such a Preacher? Who could consent thus to benumb the flock, whose immortal welfare was committed to him by the Redeemer? Who, let me further ask, could be the voluntary instrument of educating such Preachers as these? Who would not think life well spent in educating those of the contrary character?

Trace, my beloved Brethren, now to be solemnly inducted into these Christian professorships, (one of you for a length of time already employed in the Ministry; the other still longer devoted to it, and on this occasion to be solemnly consecrated to its official duties;) trace, with me, the high import, and immense utility, of the pastoral function. Take the simplest object, by which it can be illustrated: a single Sinner, making his escape *from the bondage of corruption into the glorious liberty*, and final *privileges, of the Sons of* God. See him humbled in the dust under an overwhelming sense of his guilt, and voluntarily prostrated at the foot of the cross. Emptied of all reliance on his own righteousness, and

casting an eye of trembling faith towards that of the Redeemer, he becomes a suppliant for mere mercy; and commits his all into the hands of Sovereign love. From this period, *light arises* to him in the midst of the *darkness*, by which he was surrounded. Hope, serene, mild, and cheerful, as a morning of Paradise, dawns upon his anxious mind; and a beam of mercy plays around his broken heart. The rebel has now become a penitent, and a disciple. The prodigal has fled from the wilderness of famine and despair; and in all his rags and wretchedness is tracing his weary way to the house of his father, the mansion of everlasting peace, abundance, and delight. Instinctively he cries out, at the distant sight of this Glorious Being, "*Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son. Make me as one of thy hired servants.*" Angels have renewed their joy, to see an immortal mind, once *lost* to the divine kingdom, *found* again. The assembly of the first born have beheld with transport an Intelligent creature, once hopelessly *dead, again alive*, to live forever. Trace this renewed child of *Adam* through the remainder of his life; struggling, feebly indeed, but faithfully, in the honorable conflict against lust, and sin, and Satan, and through the grace of GOD struggling with success. Behold him a child of the Highest; a follower of the Lamb; a blessing to himself; and a blessing to mankind; throughout his earthly pilgrimage. Accompany him to his dying bed; a place, to the wicked, curtained with terror, remorse, and agony, and opening to that melancholy region, which is overspread with *the blackness of*

darkness forever. Here, sustained by an unseen, Almighty hand, self approved, approved of GOD, his soul stands on the awful verge of eternity, serene, collected, superior to alarm, and smiling in conscious safety. At the call of its Maker, awful but delightful, it bids a cheerful adieu to these regions of sin and sorrow; and, stretching its pinions for its final home, wings its flight through the immeasurable vast, directed by an unerring and invisible Guide, to the place of its happy destination. Burst the veil, which hides the unseen world from mortal eyes; and follow this renovated man to the bar of GOD. Listen, while the awful Judge pronounces, "*Well done, good and faithful servant. Thou hast been faithful over a few things: I will make thee Ruler over many things; enter thou into the joy of thy* LORD." Pursue his entrance into that happy world. See the gates of life open to receive him. Hear the songs of transport and triumph, and survey with humble adoration the smiles of infinite complacency, which welcome his arrival. Behold him begin the immortal career of wisdom, virtue, glory, and felicity; and unceasingly advance from this happy goal in the ascending progress towards perfection. See him day by day brighter, and better, and happier; more lovely in the sight of GOD; a richer blessing to the universe; a more glorious ornament to the divine kingdom; through ages, which cannot end. Of all these wonderful blessings, and of preventing the evils of endless sin and endless woe; the wretched character, and dreadful reward, of the impenitent; Ministers are the chief instruments in the hand of GOD. How immense is the

evil prevented, on the one hand, and the good achieved on the other? Extend both considerations to hundreds, to thousands, to millions, of immortal beings; and you cannot fail to feel the nature, the importance, the glory, of the pastoral office.

In this solemn and sublime object, of importance literally boundless, you cannot but find motives, which acknowledge no limit, to the vigorous and faithful discharge of your professional duties. To these motives let me add others, to animate you, and all those who have embarked with you in this delightful purpose. Who have given birth to this school of Christ? A small, a very small number of Individuals; who have thus evangelically testified, that GOD has not showered wealth upon them in vain. This honourable disposal of property I know not how sufficiently to commend: while delicacy, perhaps, would on this occasion, forbid me to commend it at all. In justice to my own feelings, I cannot avoid saying, that it is property nobly consecrated to GOD, to Christianity, to the salvation of mankind. Nor can I hesitate to believe, that the *praise* of the Donors *is* already *in* a great part of *the Churches* in this land; or that the *Children* of many generations *will rise up, and call them blessed.* Can this bright example of love to the souls of men be, for a moment, out of sight to you, or any of your coadjutors in this benevolent design?

The present, wonderful Æra in the affairs of men furnishes also a combination of the most solemn inducements to every faithful exertion in this sacred business. The ancient establishments, civil, literary, and

religious, of the Old World are, to a great extent, crumbling into ruins. The throne of the *Romish* Hierarch is shaken to its base. The tottering mosque of Mahommedism announces its own approaching fall.

What a multitude of crowns have already vanished, how many republics have been wiped away, from the face of the earth? Look at the kingdoms, which once, like the cedars of Lebanon, *exalted themselves above all the trees of the field. The strangers, the terrible of the nations, have cut them off; and the people of the earth have gone down from their shadow.* Look upon their cities, they have been *searched with candles. Their goods have become a booty; and their houses a desolation.* Look at their Princes and Nobles. *Their Kings have gone into captivity; their Priests and their Princes together. They have called the Nobles to the kingdom; but none were there; and their Princes have become nothing.* Look to their fields. They are whitened with human bones; they are drenched with human blood. Mark the tempest which lowers in the eastern skirt of the heavens. *The Lord hath his way in the whirlwind and in the storm; and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry; and drieth up all the rivers. Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt; and the earth is burnt at his presence:* yea, *the world and all that dwell therein.*

In this terrible day, as in every other, the church of God is the safeguard of mankind; the *salt*, which keeps this putrid world from absolute corruption. For its

safety, its peace, and its prosperity, at all times the first objects of benevolent exertion, and the most dear to the heart of piety, peculiar efforts are now demanded; efforts, proportioned in their vigour to the greatness of the danger. There is not a single reason for discouragement. *The gates of hell cannot prevail. The enemy will*, indeed, *come in like a flood; but the Spirit of the* LORD *will* as certainly *lift up a standard against him.*

Such a standard is already lifted up. Gloomy and dreadful as is the aspect of the political horizon, the Christian world has already roused itself from the slumbers of two centuries, and with a spirit of prayer, zeal, and liberality, scarcely exampled, has wafted the Bible to distant nations, and planted missions *in the region and shadow of death.* In the East and the West, the North and the South, a field so vast, as to leave the utmost stretch of human sight, is already whitening to the harvest. The demand for faithful labourers mocks calculation. "*Come over to Macedonia, and help us,*" is audibly resounded from the four ends of the earth. The savages of the West advance in all their nakedness, sin, and suffering; and exclaim, "When shall *the nations, which sit in darkness, behold the light of the Sun of Righteousness? Ethiopia already stretches forth her hands unto* GOD, and unto his Church. The nations of the East, and *the islands* of the sea, already *wait for his law. The wilderness, and the cities thereof, lift up their voice; the villages that Kedar doth inhabit: the inhabitants of the rock sing; they shout from the top of the mountains.*

For Zion's sake, my Brethren, let us, now, *not hold our peace ; for Jerusalem's sake* let us *give ourselves no rest ; until her righteousness go forth as brightness, and her salvation as a lamp that burneth.* On the efforts of the present generation, and on ours, if we are faithful, as truly as on those of others, depend the knowledge, the piety, the salvation, of the generations yet to come. The inheritance of those who are unborn is by the Father of the universe put into the hands of the Christians of this age, to be preserved, and managed. As faithful stewards, let us transmit the divine patrimony, not impaired, but improved. Let them see, that the trust has been faithfully discharged ; and enter upon the possession, unimpoverished by the negligence, or fraud, and enriched by the diligence, care, and integrity, of those who have gone before them.

The period, my Brethren, is hastening ; the morning star will soon arise, which will usher in that illustrious day, destined to scatter the darkness of this melancholy world, and cover the earth with light and glory ; the second birth-day of truth, righteousness, and salvation. Soon shall the Church *awake, and put on strength.* Soon shall she *be clothed with beautiful garments.* Soon shall she *behold* GOD *coming with vengeance, even our* GOD *with a recompense, to save her* from all her enemies. Soon shall *peace be extended to her as a river ; and the glory of the Gentiles as a flowing stream.* The *Jews, provoked to jealousy*, and roused from the torpor of eighteen centuries, shall behold a *standard lifted up among the nations, and an ensign among the people*, summoning them again to the

land of their fathers, and to the kingdom of GOD. Obedient to the divine call, *Judah* and *Ephraim*, no more twain, but one, shall hasten from the remotest regions of their dispersion; and the *receiving of them* be to the world *as life from the dead.* The heathen, with one immense and united suffrage, *shall cast their idols to the moles, and to the bats. Holiness to the* LORD *shall be written*, alike, on all the enjoyments, and all the pursuits, of man. The earth shall become one vast temple of JEHOVAH; and it's morning and evening incense shall be wafted to heaven by the whole family of *Adam.*

In effectuating this mighty change, this universal renovation, no miracles will be employed, but miracles of grace. The grace of GOD, the true alchemic stone, which transmutes the heart of rock into gold, will every where accompany the ordinances of the Gospel, and the Evangelical ministrations of men. Ministers, *instructed unto the kingdom of heaven*, faithful, zealous, *wise*, and thus fitted to *turn many to righteousness*, will be the instruments, by which the SPIRIT of truth will accomplish this divine transformation. To form, and furnish, such ministers, therefore, is to contribute to this glorious work; to convey the blessing down to succeeding ages, and to the remote regions of the earth; to awaken the song of transport in lands yet untraversed, and in millions yet unborn; to become benefactors to the nations of the Millenium; and to increase the multitude, the happiness, and the glory, of heaven.

To aid this exalted purpose what labour shall be spared? Whose prayers shall not ascend to GOD? Whose heart shall not glow with benevolence? Whose arms

shall not be strung with vigour to the undertaking? GOD forbid, that any of those, to whom either the instruction, or the management, of this Seminary is entrusted, should be slothful, negligent, heartless, prayerless, or unfaithful, in the sacred trust. On this solemn occasion, can we hesitate, my Brethren, to yield ourselves, *as a free-will offering, unto* GOD? Shall we not, with the spirit of the Psalmist, say to the Church, whose interests, in one important sense, he has committed to our care, "*If I forget thee, O Jerusalem, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth.*"

With the same views, with the same affections, must this school of CHRIST be regarded by the inhabitants of this town, and its vicinity. In the midst of you, my Friends and Brethren, the Creator of all things has been pleased to *plant* this *choice vine*. Long have you been favoured with peculiar privileges. GOD has been pleased to raise up in the midst of you a Family, long distinguished above all others, in this land, for its liberality to Learning, and equally devoted to the interests of Religion.* The blessings, which you have derived from them, added to the innumerable mercies which GOD has poured in upon you from other sources, have made your lot eminently desirable. The infinite Benefactor is now giving you a singular token of his goodness. *This plant*, we trust, *our heavenly Father hath planted.* I need not tell you, that it can never flourish in a moral wilderness; nor that its proper seat is *a well watered garden, a fruitful field which the* LORD

* The family of PHILLIPS.

hath planted. Let every thing around it become as *Eden.* Let your morals, and your communications, be such, as, instead of corrupting, shall improve, and purify, those of the youths, who shall be sent for education to this school of the Prophets. Let the flame of Piety, kindled all around them, warm their hearts with love to GOD, to their Ministry, and to the salvation of their fellow-men.

With you, with us, all good men, who become acquainted with the nature and design of this Institution, will unite their best wishes, and their fervent prayers, for its prosperity, and for its happy influence on the salvation of mankind. That GOD may smile, that the dews of heaven may descend, upon it, who, that loves Religion, can fail earnestly to wish, and unceasingly to pray. O thou *Father of all mercies, and* GOD *of all grace, bow thine heavens, and come down.* Delight to dwell here, and *command* here, from generation to generation, *thy* peculiar *blessing, even life forevermore;* through JESUS CHRIST, thy beloved Son, and our Saviour. AMEN.

THE

CHARGE.

BY THE REV. JONATHAN FRENCH.

THERE are but few transactions among men, in their nature and consequences more solemn and important, than that of consecrating a person to the sacred work of the gospel ministry, as a servant of the most high GOD, to show unto men the way of salvation.

The consecrating prayer and the laying on of the hands of the Presbytery are perhaps the only rites, essential to this solemn transaction. From the first ages of christianity, however, a solemn charge or exhortation has usually been given to the person ordained. Having, agreeably to antient usage, performed these rites, we now declare you, Dr. ELIPHALET PEARSON, "to be "ordained and set apart to the work of the gospel min- "istry, in whatever part of the vineyard of the LORD "the great Head of the Church may occasionally call "you to labour." In particular, you are to co-operate with other Professors, in the newly founded THEOLOGICAL INSTITUTION, in which, it is contemplated, a Church will in time be gathered and established.

We now, reverend and dear Sir, solemnly exhort you before GOD, the LORD JESUS CHRIST, and his elect Angels, to take heed unto thyself, and to the people of GOD, to whom you may be called to minister; to feed them with the sincere milk of the word. Shun

not to declare the whole counsel of GOD. Keep nothing back, that may be profitable to them, who shall hear you. Put on the whole armour of GOD. Hold fast the faithful word, that you may be able both to exhort and to convince gainsayers. By manifestation of the Truth endeavour to commend yourself to every mans conscience in the sight of GOD. In imitation of our divine Master, the meek and humble JESUS, be clothed with humility; and may you enter on the arduous duties of your office, strengthened with the armour of righteousness on the right hand and on the left. Be sensible of your continual need of divine light and grace. Seek continually the truth of the gospel, and with energy defend and propagate it against the attacks of infidelity, in what form soever it may appear. Be watchful against the numerous errors, which prevail, and are levelled against pure morality, true piety, and the very foundation of unadulterated christianity. Be vigilant, be zealous, remembering that, while men slept, the enemy sowed tares.

Preach the word, not as a man pleaser, but with singleness of heart. Amuse not your hearers with unedifying speculations or questions, which only engender strife. Though, when called to alarm the hardened sinner, you are with the energy of St. Paul, knowing the terrors of the LORD, to persuade men; yet be thou to the returning sinner, like Barnabas, a son of consolation. Assail the hosts of infidelity with the boldness and resolution of Boanerges; but to them, who love our LORD JESUS CHRIST in sincerity, exhibit the mild, the engaging temper and affection of that disciple, who leaned

on Jesus' bosom. In all your discourses remember the momentous consequences of what you deliver, that the word will be a savour of life unto life, or of death unto death.

If called to invest others with the sacred office of the ministry, remember the solemn injunction of the Apostle ; "lay hands suddenly on no man, neither be partaker of other men's sins." You are now authorized to administer the ordinances of baptism and the LORD's supper to proper subjects. Wherever you are called to minister, bless the people in the name of the LORD.

In managing the discipline of the Church, wherever this may be incumbent on you, regard the rules prescribed, and the examples exhibited, by our divine Saviour and his Apostles. Do nothing by partiality ; but, as circumstances may require, reprove, rebuke, and exhort with all long suffering and patience. Do the work of an Evangelist in all things, and make full proof of thy ministry. Often peruse, and strictly observe, the solemn charges, written by inspired men and recorded in the sacred word. Discharge the duties of your office with that meekness, seriousness, and good fidelity, which the gospel requires.

As you and your colleague Professors are to be heads in this new School for raising up of our sons for Prophets, and of our young men for Nazarites ; great, very great, will be the weight of duty incumbent on you. The glorious gospel, you are called to teach, was accounted foolishness by the learned Greeks, and is still scornfully termed foolishness by a vain philosophy, and science falsely so called. It becomes you to consecrate

your literature and talents to the important purpose of showing that the religion, which the scriptures reveal, is most consistent with true philosophy ; a science, which reason approves ; and the power of GOD, and the wisdom of GOD for salvation, to every one, that believeth.

From your known character, age, capacity, erudition, and experience, much will be justly expected of you ; the eyes of thousands will be upon you. The eyes of the benevolent Founders and Benefactors of this Institution ; the eyes of its Visitors and Trustees, the eyes of the Clergy, the eyes of the friends and of the enemies of religion, will be upon you. Moreover the eyes of the elect Angels, of the blessed JESUS, and the eternal GOD, will be upon you. Impressed with a sense of this high responsibility, be thou faithful unto death ; and may the blessing of thousands come upon thee.

AMEN.

THE

RIGHT HAND OF FELLOWSHIP.

BY THE REV. JEDIDIAH MORSE, D. D.

SINGULAR in the history of our country and interesting in a high degree to the friends of the Redeemer, are the transactions of this day. A new era in our Churches now commences; and events may be expected to follow, of incalculable moment to their purity and prosperity. A new Institution, the offspring of Christian liberality, broad and scriptural in its foundation, richly endowed, consecrated to the interests of Evangelical truth, rises to bless our country.

From the days of Samuel the prophet Theological Institutions have existed in the world, whose object has been to educate young men, of competent talents and piety, for the sacred work of instructing their fellow men in the doctrines and duties of the true Religion.

The men *appointed over* the first *schools of the prophet* as Samuel, Elijah, and Elisha, were men divinely taught of GOD, and by Him ordained to the sacred and responsible office. They and their pupils sustained toward each other the endearing relation of fathers and sons. *My father, my father*, exclaimed Elisha, when he beheld Elijah his master ascending to heaven in a chariot of fire; having been fore-

warned of the event by *the sons of the prophets*, who were at the school in Jericho.

Having before them this example of the character of the Professors in the first Theological Institutions, established under divine direction, the Associate Founders have wisely provided in their Statutes, that their Professors shall be ordained Ministers of the Gospel. Their appointment has fallen on a man, whom the public voice has designated to the high and responsible office, with which he is this day to be publicly invested. His age, experience, and acquirements in human and sacred literature, qualify him peculiarly to be a Father in this infant, but promising Institution; and also to minister in holy things, and to break the bread of life, to *the sons of the prophets*, whom Providence shall place under his instruction; and to others, as he shall have opportunity.

This day, my dear Brother, forms an interesting epoch in your life. Your mind, in reviewing the past and in contemplating the future, must be filled with various emotions of thankfulness and solicitude. Wonderful has been the past; pregnant with great events is the future. The LORD hath prospered and, we confidently trust, will prosper, an Institution, which you have been eminently instrumental, with others, in raising to advance his glory, and the best good of mankind. Unceasing praise be to His great name.

"It is a true saying, If a man desire the office of a bishop, he desireth a good work." This sacred work, my Brother, was your early choice; and though, after a

few years employment in it, as a candidate, Providence directed you to occupy, for nearly thirty years, different, but honourable spheres of usefulness; yet, during that period, you have not ceased to desire the office, which you originally contemplated. This desire, though not in the way which you had preferred; yet in the better way, as we hope, which divine Providence has prescribed, is now accomplished. You have received ordination to the sacred work of the gospel ministry, by the laying on of the hands of the Presbytery.

Perceiving the qualifications and gifts with which the grace of God hath furnished you, for preaching the unsearchable riches of Christ, and for training up young men for the like office; the Council, convened for your ordination, have directed me, in their name, to give you the Right Hand of Fellowship. Take, therefore, my Brother, this right hand. Receive it as a symbol of our personal friendship. Receive it also, and especially, as our acknowledgment that you sustain, equally with us who are ordained to preach the gospel, the office of a minister of Jesus Christ; and that you are invested with all the privileges and authority belonging to the sacred function. By this friendly token we bid you welcome, as a fellow labourer in the vineyard of our common Lord. We doubt not, that you will cheerfully reciprocate all Christian acts of kindness and assistance, which are appropriate to this honourable office.

We have witnessed the diligence and ability, with which you have discharged arduous and complicated duties, belonging to the respectable stations, which you have al-

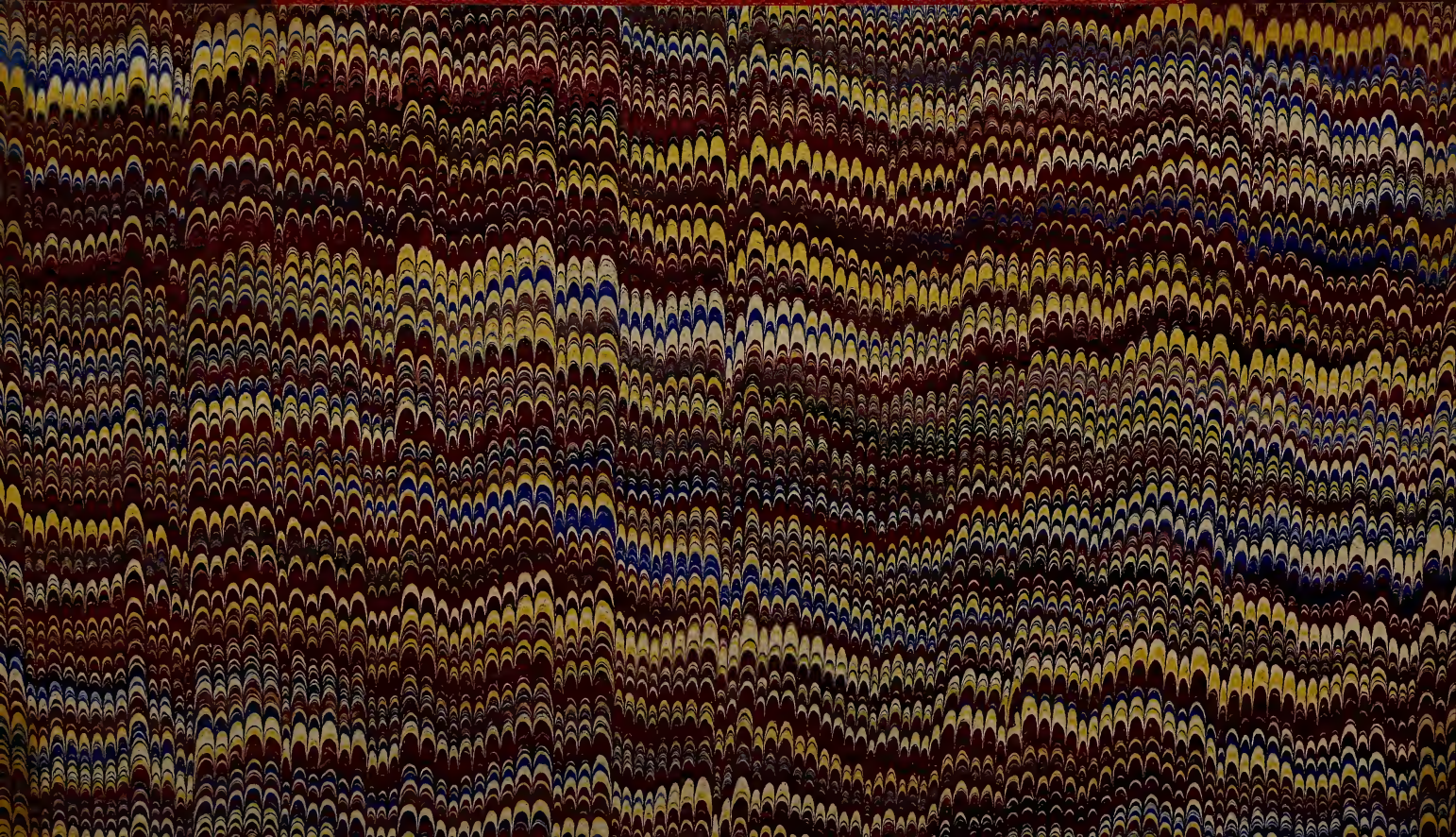
ready filled. This furnishes a satisfying pledge of your future fidelity in the still more important offices, which you now sustain.

We rejoice that GOD, in his wise and good Providence, has assigned this favoured spot, as the place of your residence, and honoured you as one of the principal agents in founding this *School of the prophets.* May the Church, which is to be here established and placed under the joint care of the Professors, become as a well watered, skilfully cultivated, and plentifully furnished, nursery for our American Churches; from whence shall be successively transplanted *Trees of Righteousness; Plants of renown*, which shall flourish and bear abundance of the fruits of holiness, *in the courts of our* GOD.

May you, dear Sir, your fellow Professors, and your pupils; may the Trustees and Visitors of this Institution, and its venerable and respected Founders, continually enjoy the presence, direction, and blessing of the great Head of the Church.

Were the departed spirits of those Worthies, who in their heaven-inspired wisdom and pious charities, in the name of JEHOVAH, laid broad the foundation, of this literary and religious Seminary, and consecrated it to His honour;—were the venerable spirits of these men now present with us, (and who can say they are not) and witnesses of the transactions of this day; doubtless they would mingle their praises with ours, to the GOD of heaven and of earth. Most cordially would they join their prayers with ours to Him, in whom dwelleth all ful-

ness of grace, that blessings in abundance may be poured down from above, on this hitherto prospered Institution, that so its increasing influence may be purifying and healthful to the Churches of Christ; be deeply and happily felt in every part of our land, and endure, as the Sun and the Moon, forever and ever. AMEN.



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